



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'Principles and Choices'

Read about this program in our annual Religious Education Supplement, pages 9-12.

CriterionOnline.com

September 11, 2015

Vol. LV, No. 48 75¢

Pope simplifies annulment process, asks that it be free of charge

VATICAN CITY (CNS)—While a juridical process is necessary for making accurate judgments, the Catholic Church's marriage annulment process must be quicker, cheaper and much more of a pastoral ministry, Pope Francis said.



Pope Francis

Rewriting a section of the Latin-rite *Code of Canon Law* and of the *Code of Canons of the Eastern Churches*, Pope Francis said he was not "promoting the nullity of marriages, but the quickness of the

processes, as well as a correct simplicity" of the procedures so that Catholic couples are not "oppressed by the shadow of doubt" for prolonged periods.

The Vatican released on Sept. 8 the texts of two papal documents, "*Mitis Iudex Dominus Iesus*" ("The Lord Jesus, the Gentle Judge") for the Latin-rite Church, and

See related story, page 13.

"*Mitis et misericors Iesus*," ("The Meek and Merciful Jesus") for the Eastern Catholic Churches.

The changes, including the option of a brief process without the obligatory automatic appeal, go into effect on Dec. 8, the opening day of the Year of Mercy.

Archbishop Joseph W. Tobin in July announced the elimination of annulment fees in the Archdiocese of Indianapolis.

The rules for the Latin and Eastern Churches are substantially the same since the differences in texts refer mainly to the different structures of the hierarchy, with the Latin Church having bishops and Eastern Churches having eparchs and patriarchs.

Pope Francis said the changes in the annulment process were motivated by "concern for the salvation of souls," and particularly "charity and mercy" toward those who feel alienated from the Church because of their marriage situations and the perceived

See ANNULMENT, page 2

Building hope and faith



Paul Heerdink offers a prayer to God for Denise Sawyer as Scott Benningfield shares in the moment at St. John the Apostle Parish in Bloomington. The parish's prayer ministry uses a prayer station, a prayer book and a group of "prayer warriors" to help people through the challenges of life. (Photo by John Shaughnessy)

Prayer ministry at Bloomington parish hopes to serve as model for others

By John Shaughnessy

BLOOMINGTON—Paul Heerdink smiles when people approach him with looks of joy and even amazement as they share their stories of how they finally found a job, sold their house or recovered from a devastating injury after they began to pray for those results.

After listening to their stories, Heerdink sometimes shares his own, including how prayer transformed the health of his wife.

"My wife suffered so long with her back," he recalls. "Some people prayed with her one weekend. On the following Monday, she was lying in bed like she often had to, and she heard the Lord say, 'Get up, I'm healing you.' She felt her legs stretch out. When I came home, she was at the sink, washing dishes. I asked her what she was doing. She said, 'I got healed.'"

Fueled by his belief in the power of prayer, Heerdink has led an inspiring

and difference-making ministry at St. John the Apostle Parish in Bloomington for the past year—a ministry that he hopes will be a model for other parishes in the archdiocese.

It can all start with just a prayer station, a prayer book and a group of "prayer warriors"—some of the key parts of the prayer support team at St. John. Of course, everything relies upon the most important part, Heerdink says: Offering your prayers to God with a trust that he will listen to and answer them.

'I didn't know I could ask God for that'

The story of the prayer station at St. John begins shortly after Father Daniel Mahan became the pastor of the parish in the summer of 2013.

As a long line of parishioners formed to greet him, a young couple approached him asking for prayers. Father Mahan spent time with the couple. He also wanted to make sure that someone else with a prayer

request wouldn't drift away because of a long line or a lengthy conversation. So he proposed the idea of having a permanent prayer station that would be staffed by parishioners after each of the three weekend Masses.

"Many times, people come to church with various sorrows," says Father Mahan. "They're looking for someone to connect with and pray with."

Heerdink volunteered to lead the effort, based upon his wife's results from prayer and his own.

"They discovered I had Parkinson's disease in 2009," notes Heerdink, who is 72. "I take medication every day, and I pray a lot. My doctor is amazed I'm as active as I am."

With Father Mahan's help, he developed a plan for the prayer station, including training for the parishioners who would staff it. He also encouraged people to approach the prayer station.

See PRAYER, page 2

Catholics offer 'dialogue' and 'connecting point' during Festival of Faiths in Indianapolis

By Natalie Hoefler

As the St. Rita Parish Gospel Choir lifted their voices in song, the crowd lifted their hands clapping in appreciation. They were hands of not just Catholics, but also Buddhists, Sikhs, Jews, Muslims and more.

The religious mix took place outdoors at the Festival of Faiths at Veterans Memorial Plaza in downtown Indianapolis on Aug. 30. It was the third year for the event, sponsored by the Center for Interfaith Cooperation (CIC), a multi-religion member organization that promotes peace through understanding and cooperation among those of different faith traditions.

"The organization is really there to provide an opportunity for people to have a greater understanding of one another," explained Glenn Tebbe, executive director of the Indiana Catholic Conference and a member of St. Mary Parish in Greensburg. "You do that a lot of times through joint effort.

"So the CIC allows for the opportunity to come together

See FESTIVAL, page 20



Father Rick Ginther, left, director of the archdiocesan Office of Ecumenism and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute, greets visitors to his table representing the archdiocesan Office of Ecumenism at the Festival of Faiths in Indianapolis on Aug. 30. (Photo by Natalie Hoefler)

PRAYER

continued from page 1

“Some were comfortable with it, but it was new to others,” Heerdink says. “Many people said, ‘I didn’t know I could ask God



Fr. Daniel Mahan

for that.’ Several people were looking for jobs or trying to sell a house. One couple had been trying to sell their house for three years, and they sold it within three weeks of praying for it.

“People seem to have opened up to this. They

come with their burdens—physically, emotionally, spiritually or financially.”

The prayer support team offers to pray with them immediately, and also offers to share their request by e-mail with the 120 “prayer warriors” of the parish.

“Healings are happening,” says Denise Sawyer, head of the parish’s service and care commission.

She shares that conclusion from personal experience.

A path to connect with God and others

In the fall of 2014, Sawyer fell and broke her left knee cap—after breaking her right knee previously. She seemed destined for a future in a wheelchair because of the combination.

“My doctor said, ‘The only thing I can do is put you in a brace for three months,’ because of my brittle bones,” Sawyer recalls. “He said it was my one shot, but he wasn’t encouraging. I was in a wheelchair the very first Sunday after that. I was immediately prayed over, and the prayer warriors became involved. I have no problems at all now. I can bend the knee. I was very blessed.”

Part of the parish’s prayer effort involves making it possible for people to share a “praise report,” which is essentially a “thank you to God” for answering a person’s prayer, Heerdink says.

Praise reports have been written for new jobs, successful surgeries, a little girl’s ability to eat and breathe on her own after a difficult birth, and for a drastic change in a young man’s behavior of drinking and being violent.

Heerdink is adamant about making people understand who deserves the credit.

“I train our support team members to ask, ‘What would you like God to do for you?’ We want them to realize we’re just

prayer warriors. I want them to have that connection to God right away. When they have an encounter with God, they have a relationship with God as those prayers are being answered.”

At the same time, the connection to each other can make a huge difference, too, says Scott Benningfield, the parish’s director of religious education.

“There’s such a big disconnect in society,” he says. “People are so consumed in their own lives. They feel others don’t care about them. The prayer station serves as a way to reconnect with people. It provides this comfort that people are concerned for my well-being, that there are prayer warriors who are also sending my message to God.

“That’s very comforting to have when we have those moments in life when we need to lean on each other.”

That comfort is especially needed when prayers aren’t answered by God in the way people hope.

“Sometimes, the healing isn’t physical,” Sawyer says. “Sometimes, it’s spiritual. It’s accepting one of the crosses we have. It makes it easier to deal with. You see the things you still can do.”

Building hope and faith

The support team is the parish’s latest

effort to make prayer a visible part of its outreach. Since 2012, St. John’s has had a prayer shawl ministry. As they knit the shawls, parishioners pray for the people who will eventually receive them—including people who are ill and who have lost a loved one.

The prayer support team also has another feature that makes Heerdink smile.

“If a prayer request involves healing, we hand out a list of ‘healing Scriptures.’ They’re promises of healing from God,” he says. “We suggest the person read two of these ‘Gos pills’ [Gospels] a day, just like a doctor asks you to take two pills a day. We know by reading the Scripture it gets into your heart and builds hope and faith. When you have hope, it helps you turn the corner.”

The prayer station has also helped the parish in its evangelization efforts.

“Parishioners’ neighbors ask for prayers in the book,” Heerdink says. “It’s extending St. John’s from where we are.”

Sawyer agrees: “Catholics sometimes aren’t really good at welcoming people. When visitors come in and see the prayer station and learn that prayers are being offered, it lets them see that people care about each other here. It shows a sense of community—that you’re welcome here, that we’re praying for you.” †

ANNULMENT

continued from page 1

complexity of the Church’s annulment process.

The new rules replace canons 1671-1691 of the *Code of Canon Law* and canons 1357-1377 of the Eastern code. Pope Francis also provided a set of “procedural regulations” outlining how his reforms are to take place, encouraging bishops in small dioceses to train personnel who can handle marriage cases and spelling out specific conditions when a bishop can issue a declaration of nullity after an abbreviated process.

Those conditions include: when it is clear one or both parties lacked the faith to give full consent to a Catholic marriage; when the woman had an abortion to prevent procreation; remaining in an extramarital relationship at the time of the wedding or immediately afterward; one partner hiding knowledge of infertility, a serious contagious disease, children from a previous union or a history of incarceration; and when physical violence was used to extort consent for the marriage.

The reformed processes were drafted by a special committee Pope Francis established a year earlier. Among the criteria he said guided their work, the first he listed was the possibility of there being “only one executive sentence in favor of nullity” when the local bishop or judge delegated by him had the “moral certainty” that the marriage was not valid. Previously an appeal was automatic and a declaration of nullity had to come from two tribunals.

Msgr. Pio Vito Pinto, dean of the Roman Rota, a Vatican court, and president of the commission that drafted the new rules, told reporters that Pope Francis asked for updates throughout the year, sought a review by four “great canonists” not involved in the drafting, and in the end adopted the changes with “great seriousness, but also great serenity.”

The changes made by Pope Francis, particularly the responsibility and trust placed in local bishops, are the most substantial changes in the Church’s marriage law since the pontificate of Pope Benedict XIV in the mid-1700s, Msgr. Pinto said. Even with the 1917 and 1983 new codes of canon law, the process for recognizing the nullity of a marriage

remained “substantially unchanged,” he said.

“Putting the poor at the center is what distinguishes the reform of Pope Francis from those made by Pope Pius X and Pope Benedict XIV,” Msgr. Pinto said.

In fact, Pope Francis ordered that the “gratuity of the procedure be assured so that, in a matter so closely tied to the salvation of souls, the Church—by demonstrating to the faithful that she is a generous mother—may demonstrate the gratuitous love of Christ, which saves us all.”

Pressed by reporters about how quickly the new procedures will go into effect in dioceses around the world, Msgr. Pinto said it will take some dioceses longer than others to adapt to the new norms and to find ways to finance their tribunals other than charging couples. People must remember, he said, that the canon lawyers who are not priests deserve to be compensated and need to support their families.

The rules are not retroactive, he said. However, any initial sentence issued on Dec. 8 or later would fall under the new rules and not require an automatic appeal if both parties agree.

Cardinal Francesco Coccopalmerio, president of the Pontifical Council for Legislative Texts, who also was a member of the commission, insisted the pope’s new rules were not about “annulling marriages,” but about recognizing and declaring the nullity of a marriage, in other words, declaring that it never existed as a valid sacrament.

Although the new rules remove the obligation that a declaration of nullity automatically be appealed, he said, it does not remove the right of one of the parties to appeal the decision. However, he said, “and this is a great innovation,” if the appeals court believes the appeal is “obviously a delaying tactic,” the appeals court can issue a decree confirming the nullity of the marriage without a full process.

Msgr. Alejandro Bunge, secretary of the commission and a member of the Roman Rota, said the new processes are motivated by recognition of the Church as a “field hospital,” as Pope Francis has described it. “For those who have special injuries—a marriage null from the beginning—we will have intensive care” in the form of more rapid annulment procedures. †

Official Appointments

Effective immediately

Rev. Eric Flood, F.S.S.P., District Superior for the Priestly Order of St. Peter, appointed administrator of SS. Philomena and Cecilia Oratory in Oak Forest.

Rev. Raymond-Marie Bryce, O.P., newly ordained for the Order of Preachers, Dominican Province of St. Albert the Great Central Province in Chicago, appointed associate pastor of St. Paul

Catholic Center in Bloomington.

Rev. Savio Manavalan, O.F.M. Conventual, ordained a member of the Order of Friars Minor Conventual in St. Maximillian Kolbe Province, India and now a member of Our Lady of Consolation Province at Mt. St. Francis, appointed associate pastor of St. Joseph University Parish in Terre Haute.

Rev. Todd Goodson, pastor of St. Monica Parish in Indianapolis and Dean of the Indianapolis West Deanery, reappointed to a one-year term as dean

while continuing as pastor of St. Monica Parish.

Effective August 21, 2015

Rev. John Geis, part-time sacramental minister for the parishes of St. Maurice in Napoleon, Immaculate Conception in Millhousen and St. John the Baptist in Osgood, appointed administrator pro-tem of St. Charles Borromeo Parish in Milan while continuing his assignment as part-time sacramental minister for the parishes of St. Maurice, Immaculate Conception and

St. John the Baptist.

Effective September 1, 2015

Rev. Jeffrey Jambon, L.C., a member of the religious community of the Legion of Christ and transitioning into the religious community of the Priestly Fraternity of St. Peter, appointed assistant administrator of SS. Philomena and Cecilia Oratory in Oak Forest.

These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

The Criterion

Phone Numbers

Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us: criterion@archindy.org

Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson

MEMBER **cpa** ASSOCIATION

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
Copyright © 2015
Criterion Press Inc.

Postmaster:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367

The Criterion

9/11/15

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____

E-mail _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Festival celebrates 20 years of Irish blessings of faith, family, fun

By John Shaughnessy

Mary Coffey laughs as she describes the way she ended up being in charge of what she considers “the largest parish picnic” in Indianapolis.

“You know how they ask for volunteers, and everyone else takes a step back?” she says with a laugh.

Actually, you could trace Coffey’s role as the chairperson of the 20th annual Indy Irish Fest to two major influences that marked her childhood in the home of her parents, Michael and Genevieve Coffey.

“I loved to hear the stories of the ‘kitchen parties’ at my dad’s house when he was growing up—how the relatives came over and brought their musical instruments, and how they sang and danced into the wee hours.”

Then there was the role that the Catholic faith played in her life—and still does.

“It was ingrained in the way we were educated. It was a daily thing in our house. Prayers at meals. Prayers before going to bed. Our faith brings us together in celebrations. It brings people into the world and sends them off.

“It all makes for a very good conversation when people talk about their lives and they mention they’re Catholic, especially Irish Catholic.”

All those elements—family, music, dancing, celebration, memories, stories and faith—will flow together when the Indy Irish Fest is held on Sept. 17-20 at Military Park in Indianapolis.

Coffey has been a volunteer for all 20 Indy Irish Fests, including serving as co-chairperson or chairperson for the past 15 years. Brian Cunningham has also matched that streak in a different way, being the only musical performer who has played at every Irish festival in Indianapolis.

“I’m proud of my heritage, just like someone would be from Germany or Japan or any place else,” says Cunningham, who moved from Ireland to the United States—and Indianapolis—in 1977. “America is a place where each culture should share its heritage and be proud of it, too.”

Cunningham is proud that everyone in his family has been involved in the Irish Fest through the years.

“My wife Audrey is master of ceremonies on the main stage. My son Chris plays in the band with me,” says Cunningham who leads the group, The Irish Airs. “And my daughter Kathleen danced down there many times.”

For Cunningham, the feeling of

family includes the musicians from around Indianapolis, the country and Ireland who perform at the Irish Fest. And the connection extends to the people who enjoy the performances and the overall festival.

“The festival is a more authentic portrayal of Irish culture than St. Patrick’s Day,” he says. “There’s just a whole cultural feel to it, from the food to the Gaelic games to the music and dancing. It’s great to see people from other backgrounds come and join us, too. I’m so proud to be a part of it.”

So is Coffey, who notes that the year-round effort to prepare for the festival is done by an all-volunteer staff.

“It’s just heartwarming that so many people are involved in the event,” she says. “I love it when we throw a party and

people come and have a great time, especially when it’s centered around the Irish culture. We get so much positive feedback, especially from families. We like to think of it as the largest parish picnic in the city because so many families come early and stay late.”

One of the most defining memories for Coffey happened in 2003, shortly after then-Indiana governor Frank O’Bannon died in mid-September at the time of the festival. His lieutenant

governor, Joseph Kernan, subsequently became the state’s leader.

“The very first public appearance of Joe Kernan as governor was at our Mass on Sunday morning,” Coffey notes.

This year, Archbishop Joseph W. Tobin will celebrate Mass at the festival at 10:30 a.m. on Sept. 20. The archbishop is the grandson of Irish immigrants and the oldest of 13 children whose parents provided a firm foundation of faith and family.

“Having him here will make it a wonderful celebration of all things Irish and all things Catholic,” Coffey says. “It will make our 20th festival all the more memorable.”

Coffey pauses, smiles and adds, “And I expect him to enjoy himself, too.”

(For more information about the Indy Irish Fest, visit the website, www.indyirishfest.com.) †

‘I’m proud of my heritage, just like someone would be from Germany or Japan or any place else. America is a place where each culture should share its heritage and be proud of it, too.’

—Brian Cunningham



Archbishop Joseph W. Tobin



Known for his gifts as a storyteller and his love of his Irish heritage, Father Noah Casey, who died on July 10, celebrated a Sunday Mass at the Indy Irish Fest in 2012. (Submitted photos)



Above, Participants in the Indy Irish Fest hold hands during the praying of the “Our Father” at the Sunday Mass, a tradition that begins the last day of the festival which is on Sept. 17-20 this year at Military Park in Indianapolis.



Left, Mary Coffey holds her grandson, Dean Michael Coffey, during the 2010 Indy Irish Fest. Coffey is the chairperson of the festival which is marking its 20th annual celebration on Sept. 17-20 at Military Park in Indianapolis.

Saturday, Oct. 17 and Sunday, Oct. 18

Saint Mother Theodore Guerin FEST!

Join the Sisters of Providence in celebrating 175 years and continue the legacy.

At the FEST, you will:

- Learn more about the role of devotion and prayer in the life of the people of God.
- Participate in workshops that will nourish your love for prayer, music, history, spirituality, and sustainability.
- Relive the foundation story of the Sisters of Providence and meet characters from Mother Theodore’s Journals and Letters.
- Enjoy keynote speaker, Father Mark Joseph Costello, OFM Cap.

Registration deadline is **Oct. 12**

The **FEST** is a great way to nourish your faith life and spend time with family and friends!

Cost: \$20 per person or \$75 for families of four or more (meals and housing not included)

For more information visit: Fest.SaintMotherTheodore.org or call 812-535-2952



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate Publisher

Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial



Prison inmates at Curran-Fromhold Correctional Facility in Philadelphia pray during a Mass in mid-January. Pope Francis has a planned visit to the prison on Sept. 27 during his two-day visit to the city. (CNS photo/Sarah Webb, CatholicPhilly.com)

What to expect during Pope Francis' visit to the U.S.

You might have heard: Pope Francis is coming to the United States.

Yes, popes have come to the United States before, but this visit is historic for various reasons.

First of all, this particular pope has never been here before. Second, he will be the first pope to speak to a joint session of the U.S. Congress in Washington, which he will do on Sept. 24. While here, he will also speak to the United Nations in New York on Sept. 25 and will attend the World Meeting of Families in Philadelphia on Sept. 26 and 27. He will meet with the U.S. bishops while in Philadelphia.

Here are two other things he will do that previous popes have not done, but which are typical for this pope: He will visit Our Lady Queen of Angels School in East Harlem, and he will visit prisoners at the Curran-Fromhold Correctional Facility in Philadelphia.

One more historical event: For the first time, a pope will canonize someone while in the United States. Pope Francis will canonize Blessed Junipero Serra on Sept. 23 during a Mass on the grounds outside the Basilica of the National Shrine of the Immaculate Conception in Washington.

For a pope who has been making news ever since his election, there can be no doubt that the media will cover this visit closely. There is speculation about what he is going to say to Congress and the United Nations. We don't know, but we think we can make some informed guesses.

To both Congress and to the UN, he surely will stress the necessity of welcoming immigrants, especially refugees. That has been a constant message for him. Many thousands of refugees have been trying to escape from the Middle East to Europe, many dying in the attempt, while in the United States presidential candidate Donald Trump has been demonizing immigrants and feeding nativist biases. It seems certain that Pope Francis won't keep silent about that.

Another issue that the pope seems certain to address is our responsibility to care for the environment. He issued his encyclical "Laudato Si", on Care for Our Common Home" on June 18.

He had been writing it for a long time, so it's hard to imagine that he won't talk about that before Congress and the United Nations. He probably won't make happy those who deny that climate change is happening, and that humans are partially responsible for it.

Another of his favorite themes has been defense of religious freedom, and we expect to hear something about that to both his international audience at the UN and members of Congress. At the UN, he surely will ask the world to condemn the atrocities of ISIS and to unite to stop them. To the Congress, he might stress the need to ensure that the religious freedoms guaranteed by our Constitution are respected in practice.

We expect him to emphasize that legislation must take into consideration how it will affect the poor, and that they must receive preferential treatment. He might say something about the sin of greed, which he called "a horrible virus" during his general audience on Aug. 12. And somewhere in his speech to Congress he will probably remind the legislators about the sacredness of human life.

In Philadelphia, the emphasis will be on the family, of course. The World Meeting of Families is an event held every three years since 1994, but this is the first time it will be in the United States. The theme is "Love Is Our Mission: The Family Fully Alive."

Pope Francis has spoken frequently about the importance of the family, including during his address in Manila, Philippines, in January. He said, "The family is threatened by growing efforts on the part of some to redefine the very institution of marriage, by relativism, by the culture of the ephemeral, by a lack of openness to life."

Since this meeting of families is so close to October's meeting of the Synod of Bishops on the family, the media will likely listen closely for hints about what the pope might do about issues that have made the news lately, like Communion for couples who are divorced and remarried or same-sex couples who have entered into civil marriages.

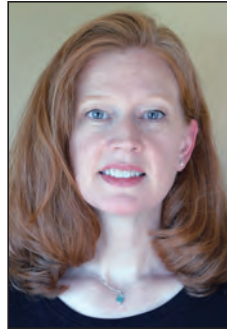
We'll wait and see.

—John F. Fink

Be Our Guest/Rhonda Branham

Help build a culture of life, participate in upcoming 40 Days for Life campaign

Abortion is the greatest and most tragic injustice our world faces today. It remains the leading cause of death, claiming the lives of more than a quarter of the world's



population. Sadly, the lies that are perpetuated by the abortion industry lead many souls away from God and into a state of mortal sin. Most of the world remains in the dark when it comes to the truths of abortion, and many people do not even realize that it is happening in their own backyard.

In 2004, four individuals active in the pro-life movement took a leap of faith and began a 24-hour vigil for 40 days outside their local Planned Parenthood facility in College Station, Texas. Abortions had dropped by 28 percent during this time of prayer and fasting. The momentum from this one-time vigil created an explosion into the most powerful and effective pro-life crusade this world has ever seen. Forty Days for Life is an international campaign committed to converting hearts and saving lives through prayer and sacrifice.

Mothers contemplating abortion anguish over the decision to abort their unborn babies, and many pray for a sign to help them make this most difficult decision. When mothers approach the clinics where volunteers are praying outside, they receive their sign and realize that this is not God's will.

Even after mothers walk into the clinics, the powerful image of volunteers praying outside is sometimes enough to cause a change of heart. And for those mothers who walk out of the clinic after having an abortion, they can see God's endless mercy on the loving faces of the volunteers praying for them.

Since the first coordinated 40 Days for Life campaign in 2007, local campaign

leaders have witnessed God's answers to their prayers. There have been 3,588 total campaigns in 579 cities and 30 countries. A total of 650,000 individuals and 17,500 churches have participated, and 118 abortion workers have quit their jobs and 60 abortion facilities have permanently closed. And the greatest blessing of all—well over 10,000 lives have been saved from abortion!

The Catholic Church firmly teaches that "human life must be respected and protected absolutely from the moment of conception. Since the first century, the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law. Formal cooperation in an abortion constitutes a grave offense" (*Catechism of the Catholic Church*, # 2270-2272).

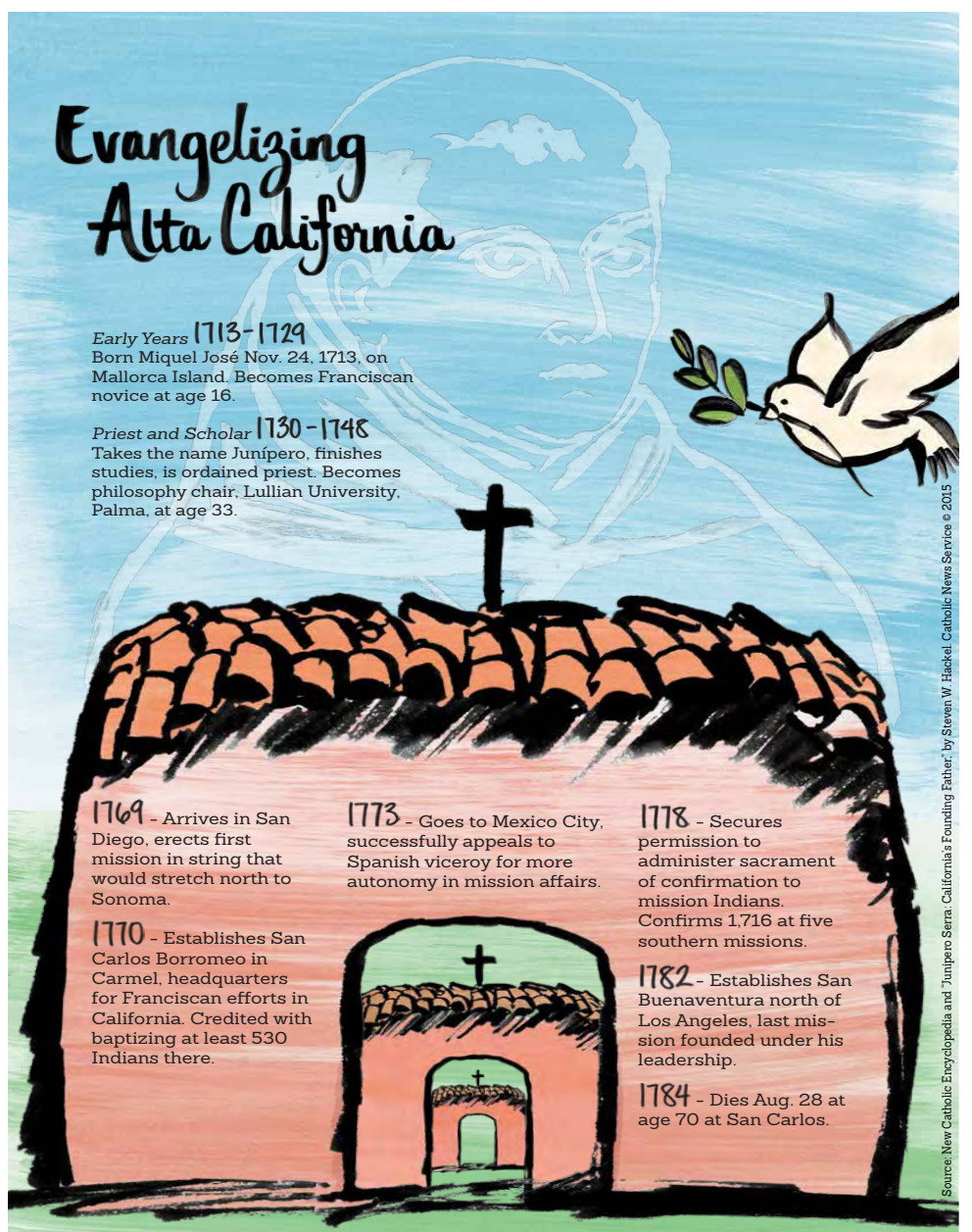
It is not enough for a Catholic to simply say, "I am pro-life." Billions of innocent and defenseless human lives have been tragically lost worldwide because so many people feel that it is not their place to interfere with a woman's right to choose.

As followers of Christ, we are called to live our faith through our prayers, sacrifices and our witness to the truth. We are all called to be a voice for the voiceless, to reach out to mothers who are troubled and need spiritual direction, and to vote for leaders who will defend all human life from the moment of conception to natural death.

Please consider participating in the upcoming 40 Days for Life campaign on Sept. 23 through Nov. 1 in Bloomington, Indianapolis or Fishers. You can sign up at 40daysforlife.com.

If we live our Catholic faith and stand up for the truth, God will convert hearts and transform our world into a loving culture of life.

(Rhonda Branham is a member of St. John the Apostle Parish in Bloomington.) †



Evangelizing Alta California

Early Years 1713-1729
Born Miquel José Nov. 24, 1713, on Mallorca Island. Becomes Franciscan novice at age 16.

Priest and Scholar 1730-1748
Takes the name Junipero, finishes studies, is ordained priest. Becomes philosophy chair, Lullian University, Palma, at age 33.

1769 - Arrives in San Diego, erects first mission in string that would stretch north to Sonoma.

1770 - Establishes San Carlos Borromeo in Carmel, headquarters for Franciscan efforts in California. Credited with baptizing at least 530 Indians there.

1773 - Goes to Mexico City, successfully appeals to Spanish viceroy for more autonomy in mission affairs.

1778 - Secures permission to administer sacrament of confirmation to mission Indians. Confirms 1,716 at five southern missions.

1782 - Establishes San Buenaventura north of Los Angeles, last mission founded under his leadership.

1784 - Dies Aug. 28 at age 70 at San Carlos.

Source: New Catholic Encyclopedia and Junipero Serra, California's Founding Father, by Steven W. Hackel, Catholic News Service © 2015

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

We are stewards of all God's creation

Praised be you, my Lord, through Sister Water,

Who is very useful and humble and precious and chaste.

Praised be you, my Lord, through Brother Fire,

Through whom you light the night, And he is beautiful and playful and robust and strong.

—St. Francis of Assisi,
Canticle of the Sun

The new encyclical of Pope Francis, “*Laudato Si*” (“Praised be to you”), is about adopting a wholly new attitude toward “our common home,” the world we live in and are an integral part of. Drawing his inspiration from his patron, St. Francis of Assisi, the Holy Father passionately urges us to see the created universe—all things visible and invisible—as our sisters and brothers.

The profound change in attitude that Pope Francis prays will take place in the minds and hearts of all people of good will should also have profound consequences. “We are not God,” the pope reminds us. “The Earth was here before us, and it has been given to us” (#67).

Human beings are called to be stewards

of all God's gifts. We are not owners, and certainly not “masters of the universe” who are free to dominate, abuse or waste the precious resources entrusted to our care by a generous and loving God. Pope Francis reminds us that we belong to the earth; the Earth does not belong to us.

As the Holy Father says, “This responsibility for God's Earth means that human beings, endowed with intelligence, must respect the laws of nature and the delicate equilibria existing between the creatures of this world, for ‘he commanded and they were created; and he established them for ever and ever; he fixed their bounds and he set a law which cannot pass away’” (#68; Ps 148:5b-6).

The canticle of St. Francis emphasizes that we are called to develop fraternal relationships with all God's creatures. Certainly we are to be brothers and sisters to one another, even to strangers and enemies. But we are also called to relate to animals, plants and minerals as if they were our kinfolk. For most of us, this is a very strange way to think about things, especially inanimate objects. And yet, it reveals a sensitivity to—even a form of reverence for—the giftedness of God's creation and our responsibility to nurture,

cultivate and share generously all that has been given to us as stewards.

In “*Laudato Si*,” Pope Francis reminds us that “The laws found in the Bible dwell on relationships, not only among individuals but also with other living beings. ‘You shall not see your brother's donkey or his ox fallen down by the way and withhold your help. ... If you chance to come upon a bird's nest in any tree or on the ground, with young ones or eggs and the mother sitting upon the young or upon the eggs; you shall not take the mother with the young’” (#68; Dt 22:4, 6). Along these same lines, rest on the seventh day is meant not only for human beings, but also so ‘that your ox and your donkey may have rest’” (#68; Ex 23:12).

Profound reflection on the responsibility to care for all God's creation leads us to a new awareness of what Pope Francis calls “integral ecology.” This is the realization that everything God has made is interconnected.

It is not possible to care deeply, or authentically, for the environment if we are not concerned about the dignity, welfare and rights of our fellow human beings, especially those who are most

vulnerable. “A true ecological approach always becomes a social approach,” the pope writes. “It must integrate questions of justice in debates on the environment, so as to hear *both the cry of the Earth and the cry of the poor*” (#49).

This is why Pope Francis urges us to see that we are not dealing with separate crises—environmental, social, economic or political. “Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature” (#139).

“*Laudato si, mi Signore*” (“Praised be to you, my Lord”) sings the great saint from Assisi who reminds us that the Earth we inhabit, our common home, is more like a sister or a mother than an indifferent material object or a place where we happen to dwell. Mother Earth opens her arms to embrace us, but how do we respond?

Let's pray that God's grace will help us to see the world with new eyes and open hearts. May we learn to respond generously to all our sisters and brothers in the one family of God. May we praise God by our loving care for all God's gifts. †

Tomos somos corresponsables de la creación de Dios

“Alabado seas, mi Señor, por la hermana agua, la cual es muy humilde, y preciosa y casta.

Alabado seas, mi Señor, por el hermano fuego, por el cual iluminas la noche, y es bello, y alegre y vigoroso, y fuerte.”

—San Francisco de Asís,
Cántico de las criaturas

La nueva encíclica del papa Francisco, titulada “*Laudato Si*” (“*Alabado seas*”), habla sobre adoptar una actitud completamente nueva frente a “nuestro hogar común,” el mundo en el que vivimos y del cual somos parte integral. Tomando como fuente de inspiración a su patrono, San Francisco de Asís, el Santo Padre nos exhorta con vehemencia a ver a todas las criaturas del universo—a todo lo invisible y lo visible—como nuestras hermanas.

El papa Francisco ora para que ocurra un profundo cambio de actitud en las mentes y los corazones de todos. Pero esa transformación también vendrá acompañada de enormes repercusiones. El Papa nos recuerda que “No somos Dios. La tierra nos precede y nos ha sido dada” (#67).

Los seres humanos están llamados a ser corresponsables de todos los obsequios divinos. No somos los dueños y ciertamente no somos los “amos del

universo” para poder dominar, maltratar o desperdiciar a nuestro antojo los valiosos recursos que nos ha confiado nuestro generoso y amoroso Dios. El papa Francisco nos recuerda que pertenecemos a esta tierra; la tierra no nos pertenece a nosotros.

Tal como lo expresa el Santo Padre: “Esta responsabilidad ante una tierra que es de Dios implica que el ser humano, dotado de inteligencia, respete las leyes de la naturaleza y los delicados equilibrios entre los seres de este mundo, porque ‘él lo ordenó y fueron creados, él los fijó por siempre, por los siglos, y les dio una ley que nunca pasará’” (#68; Sal 148, 5b-6).

El cántico de San Francisco hace énfasis en que estamos llamados a entablar relaciones fraternas con todas las criaturas divinas. Ciertamente debemos comportarnos como hermanos y hermanas del prójimo, inclusive con los extraños y los enemigos. Pero también estamos llamados a identificarnos con animales, plantas y minerales, como si fuéramos de la misma raza. Para la mayoría de nosotros, esta noción resulta muy extraña de comprender, especialmente en referencia a los objetos inanimados. Y sin embargo, esto revela una sensibilidad—inclusive, una forma de reverencia—para con los talentos de la creación de Dios y nuestra responsabilidad de nutrir, cultivar y compartir generosamente todo

lo que se nos ha entregado en calidad de administradores.

En “*Laudato Si*” el papa Francisco nos recuerda que “de ahí que la legislación bíblica se detenga a proponer al ser humano varias normas, no sólo en relación con los demás seres humanos, sino también en relación con los demás seres vivos: ‘Si ves caído en el camino el asno o el buey de tu hermano, no te desentenderás de ellos. [...] Cuando encuentres en el camino un nido de ave en un árbol o sobre la tierra, y esté la madre echada sobre los pichones o sobre los huevos, no tomarás a la madre con los hijos’” (Dt 22:4,6). En esta línea, el descanso del séptimo día no se propone sólo para el ser humano, sino también ‘para que reposen tu buey y tu asno’” (#68; Ex 23:12).

La profunda reflexión sobre la responsabilidad de cuidar de toda la creación divina crea una nueva conciencia sobre lo que el Papa Francisco denomina la “ecología integral.” Esto es, tomar conciencia de que todo lo que Dios creó está interrelacionado.

No es posible preocuparse profunda o auténticamente por el medio ambiente si no nos importa la dignidad, el bienestar y los derechos de los demás seres humanos, especialmente aquellos que son más vulnerables. El Papa escribe que “un verdadero planteo ecológico se convierte

siempre en un planteo social, que debe integrar la justicia en las discusiones sobre el ambiente, para escuchar tanto el clamor de la tierra como el clamor de los pobres” (#49).

Es por ello que el papa Francisco nos exhorta a que entendamos que no nos enfrentamos a crisis distintas: ambiental, social, económica o política. «Las líneas para la solución requieren una aproximación integral para combatir la pobreza, para devolver la dignidad a los excluidos y simultáneamente para cuidar la naturaleza” (#139).

“*Laudato si, mi Signore*” (“alabado seas, mi Señor”) canta el gran santo de Asís quien nos recuerda que la tierra que habitamos, nuestro hogar común, se parece más a una hermana o una madre que a un objeto material indiferente o un lugar en el que simplemente vivimos. La Madre Tierra nos abre los brazos para recibirnos pero, ¿de qué forma le respondemos?

Oremos para que la gracia de Dios nos ayude a ver el mundo con nuevos ojos y corazones abiertos. Que aprendamos a responder generosamente al llamado de todos nuestros hermanos en la única familia de Dios. Que alabemos a Dios mediante el cuidado y la preservación amorosa de todos sus obsequios. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

September 11-13

St. Mary Parish, 212 Washington St., North Vernon. **Parish Festival**, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m., 5k Walk/Run, rides, music, silent auction, food, kickball tournament, Information: 812-346-3604.

September 12

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, booths, entertainment. Information: 317-283-5508.

Marian, Inc. 1011 E. St. Clair, Indianapolis. **11th Annual Feast of the Holy Cross**, dinner, dance and silent auction, 6-10:30 p.m., \$50 per person, reservations due Sept. 10. Information: 317-578-4581 or 317-695-6323.

St. Mary Parish, 415 E. Eighth St., New Albany. **Latin Fiesta**, 6-11 p.m., foods from Latin America, traditional Mexican music and dancing. Information: 812-944-0417.

St. Ambrose School, gym, 325 S. Chestnut St., Seymour.

Mexican Night, family event, food, music, folk dance, 6 p.m.-midnight. Information: 812-522-5304 or saintambrosebulletin@gmail.com.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Yard sale**, 8 a.m.-4 p.m. Information: 317-667-4115 or parish@stgabrielindy.org.

September 12-13

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Fall Fest**, Sat. 4-10 p.m., Sun. 11 a.m.-8 p.m., family style fried chicken dinner. Information: 765-647-5462.

September 13

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Evening Prayer Liturgy to Celebrate the Year Of Consecrated Life** and special recognition of those celebrating 25-, 50-, and 75-year jubilees, Solemn Evening Prayer, Archbishop Joseph Tobin, presider, 4-7 p.m., reception following at Archbishop Edward T. O'Meara Catholic

Center. Information: Ann Williams, 317-236-1495, or 800-382-9836, ext. 1495.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest Chicken Dinner**, 11 a.m.-3 p.m., chicken dinner, baked goods, quilt raffle. Information: 812-282-2677. St. Mary Parish, 512 N. Perkins St., Rushville. **Fall Festival**, 10:30 a.m.-2:30 p.m., chicken dinners. Information: 765-932-2588.

St. Pius V Parish, 330 Franklin St., Troy. **Fall Festival**, 11 a.m.-5 p.m., soup, fried chicken and roast beef dinners, games. Information: 812-547-7994.

Benedict Inn & Conference Center, 1402 Southern Ave., Beech Grove. **Abbey Casket Open House**, 9 a.m.-3 p.m., open house to ask questions of Abbey Caskets staff (a work of Saint Meinrad Archabbey), and view caskets and cremation urns. Information: 800-987-7380.

September 14

St. Louis Church, 13 St. Louis Place, Batesville. **Teen and parent program, "Love or Lust?"** Jason Evert, presenter, 7 p.m., no charge. Information: 812-934-6678.

September 16

Calvary Cemetery, 435 W. Troy, Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-574-8898 or smeacham@buchanangroup.org.

September 17

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-574-8898 or smeacham@buchanangroup.org.

September 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Developing Transformational Leaders at a Great Catholic University," Daniel J. Elsener, president, Marian University, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

September 18-19

St. Malachy Parish, 9833 E. County Road 750 N, Brownsburg. **Country Fair and Hog Roast**, Fri. 4-11 p.m., Sat. 1-11 p.m., food, entertainment, games. Information: 317-852-3195.

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **St. Rose Festival**, Fri. 4:30-9:30 p.m., fish fry, euchre tournament; Sat. noon-9:30 p.m., hog roast,

kids games. Information: 317-738-3929.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, Fri. 5-11 p.m., Sat. 9 a.m.-11 p.m., craft fair, hog roast dinner; pancake breakfast Sat. 9-11 a.m. Information: 317-831-4142.

September 18-20

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fall Festival**, Fri. 5-11 p.m. Sat. 1-11 p.m. Sun. 1-6 p.m., food, music, rides. Information: 317-546-4065.

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **St. Rose Festival**, Fri. 4:30-9:30 p.m., fish fry, euchre tournament; Sat. noon-9:30 p.m., hog roast, kids games. Information: 317-738-3929.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, Fri. 5-11 p.m., Sat. 9 a.m.-11 p.m., craft fair, hog roast dinner; pancake breakfast Sat. 9-11 a.m. Information: 317-831-4142. †

Nuns on the Bus to host town hall meeting at St. Thomas Aquinas Parish in Indianapolis

Nuns on the Bus, an outreach of Network, a Washington, D.C.-based Catholic social justice lobby group, will conduct a town hall meeting at St. Thomas Aquinas Parish, 4610 N. Illinois St., in Indianapolis, at 7 p.m. on Sept. 18.

Network is composed of religious women from several different communities. Since 2012, a group of the Network sisters have travelled around the country on a bus and held town hall meetings, seeking to learn more about the needs of those on the margins

of society.

This year's tour is titled "Vote With the Pope." At the completion of their tour, the sisters will present Network with specific proposals for Congress in light of what they learned from their tour, and what Pope Francis says about issues of social and economic justice in his address to Congress later this month.

The event is free. All are welcome to attend.

For more information on Network and the Nuns on the Bus program, log on to www.networklobby.org. †

VIPs



Bernard and Myrthel (Green) Frye, members of St. Patrick Parish in Terre Haute, celebrated their 50th wedding anniversary on March 2.

The couple was married at St. Margaret Mary Church in Terre Haute on March 2, 1965.

They have five children, Gretchen Gallion, Aimee Jacobs, Theresa Kane, Jessica Ludke and Lester Frye.

The couple also has 11 grandchildren and one great-grandchild.

They celebrated their anniversary with a getaway to French Lick Resort. †

Senior CRS communications officer to speak at Marian University on Sept. 17

Caroline Brennan, senior communications officer for Catholic Relief Services (CRS), will speak on "At the Frontlines: Field Update from the Most Pressing Humanitarian Crises Today" at the Evans Center, at the corner of 30th St. and Cold Springs Road on the Marian University campus in Indianapolis, at 7 p.m. on Sept. 17.

Brennan serves as a foreign correspondent from the frontlines of crises in some of the most devastated parts of the world, from the crises in the Middle East to catastrophic natural disasters in Nepal and the Philippines.

Since 2012, she has traveled frequently to the Syrian border to meet with Syrian refugees in Jordan and

Lebanon. In late 2013 and early 2014, she traveled to the Filipino islands struck by Typhoon Haiyan.

Recently, she has spent time in Nepal, northern Iraq, Gaza, the Central Africa Republic and eastern Ukraine.

The event is free and open to the public. It will be followed by a reception with light refreshments for the audience and speakers.

The Marian University CRS Campus Ambassadors will also be selling Fair Trade Divine Chocolate at the event. Proceeds benefit Catholic Relief Services.

For more information, log on to bit.ly/1NfRfKd. †



Eagle Scout project

Michael Isakson, left, a member of St. Monica Parish and a sophomore at Cardinal Ritter Jr./Sr. High School, both in Indianapolis, presents Office of Family Life and Pro-Life director Rebecca Niernerg with the Eagle Scout project he completed on behalf of Birthline on Aug. 13. Birthline is an archdiocesan ministry that annually provides assistance to more than 1,500 pregnant women and mothers of infants in need by providing maternity clothes, baby clothes, diapers, baby shampoo and other necessary supplies. For his Eagle Scout project, Michael led a campaign seeking donations of materials and cash, enabling him to collect and purchase about 2,800 rosaries to be given to mothers who seek help from Birthline. He then constructed a cabinet and made a mosaic of Our Lady of Guadalupe, patroness of the unborn, to create an artistic and meaningful location to store the rosaries. (Photo by Natalie Hoefer)

'Catholics and the Civil Rights Movement: Focus on Selma' seminar to be held in Indy on Sept. 12

Historian Dr. Cecilia Moore will speak on "Catholics and the Civil Rights Movement: Focus on Selma" at the Intercultural Ministry Institute, 4838 Fletcher Ave., in Indianapolis, from 8:30 a.m.-2:30 p.m. on Sept. 12.

This seminar will focus on the work of Catholics in the Selma, Ala., campaign. It will also look at the roles that Catholics, particularly Black Catholics, played in the civil rights movement, which stretches back to the 1890s when black Catholics in New Orleans organized to challenge Jim Crow transportation laws.

Dr. Cecilia A. Moore has a

doctorate in American religious history, specializing in U.S. Catholic history.

She is associate director of the degree program for the Institute for Black Catholic Studies at Xavier University of Louisiana, and is currently working on a history of black conversion to Roman Catholicism in the 20th century.

The cost for the event is \$20, which includes lunch. All are welcome, and no registration is required.

For more information, contact Franciscan Sister Jannette Pruitt at 317-236-1474, 800-382-9836, ext. 1474, or jpruitt@archindy.org. †



SACRED JOURNEYS

Now Open



CHILDREN'S
MUSEUM
INDIANAPOLIS®

For more information visit
childrensmuseum.org/sacred-journeys

Produced in collaboration with the National Geographic Society, the exhibit is made possible by Lilly Endowment Inc.



Hundreds of migrants line up to catch a train near Gevgelija, Macedonia, on Sept. 7. (CNS photo/Stoyan Nenov, Reuters)

Pope calls on Europe's parishes, religious houses to take in refugees

VATICAN CITY (CNS)—Given the ongoing crisis of people fleeing from war and poverty, Pope Francis asked every parish and religious community in Europe to take in a family of refugees as a concrete sign of hope and God's mercy.

"The Gospel calls us, asks us to be near the least and the abandoned. To give them concrete hope, not just say 'Hang in there, have patience!'" he said in an appeal after praying the Angelus with those gathered in St. Peter's Square on Sept. 6.

"Christian hope has a fighting spirit with the tenacity of someone who is heading toward a sure goal," he said, while he encouraged all of his "brother bishops of Europe—true shepherds," to support his appeal in their dioceses.

"In the face of the tragedy of tens of thousands of refugees, who are fleeing death because of war and hunger," and are seeking a new life, the pope called on "parishes, religious communities, monasteries and sanctuaries all across Europe to give concrete expression of the Gospel and receive a family of refugees."

God's mercy is expressed through the works of regular men and women, he said, reminding people that Christ taught that "whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40).

He said the gesture would also be a concrete way to prepare for the Holy Year of Mercy, which begins on Dec. 8.

The Vatican newspaper, *L'Osservatore Romano*, said St. Peter's Basilica and the Vatican's St. Anne Parish would sponsor their first refugee families soon, as well as seek employment for each head of the household.

The pope asked that two apartments near the Vatican be made available for the two families, said Cardinal Angelo Comastri, archpriest of St. Peter's Basilica.

"The pope wants the apartments to be near where he is, also to guarantee health care," and other services available in Vatican City State and not put a burden on the Italian government, the cardinal said.

Before the Angelus prayer, the pope said Christians must not be closed up inside themselves, as is often the case. "We create so many inaccessible and inhospitable islands," he said.

The most basic relationships sometimes can become incapable of openness and mutual exchange, such as families,

associations, parishes, even nations, demonstrating yet another example of human sin, he said.

He reminded Christians they are called to open themselves up to God and his word, and to others, sharing the Word with those who "have never heard it or to those who have forgotten it—buried under the brambles of the worries and deceptions of the world."

Meanwhile, people of all religious beliefs must never give up and give in to war, the pope said in a message to an international gathering for peace in Tirana, Albania.

"We must never resign ourselves to war, and we cannot remain indifferent before those who suffer because of war and violence," he said in a written message to those gathered for the interreligious meeting sponsored by the Catholic lay movement, the Community of Sant'Egidio.

"Violence can also be building up walls and barriers to block people who are seeking a place of peace. It is violence to turn away people who flee inhumane conditions in their hopes of a better future," the pope wrote.

Believing that peace is always possible is not a sign of naivete, he said, but an expression of one's belief that "nothing is impossible" with God. †



A migrant from Syria cries as she stands with her children on a field after crossing into Hungary from the border with Serbia near the village of Roszke on Sept. 5. (CNS photo/Marko Djurica, Reuters)



"The Gospel calls us, asks us to be near the least and the abandoned. To give them concrete hope, not just say "Hang in there, have patience!"

—Pope Francis

Oldenburg Franciscan sisters celebrate jubilees

Criterion staff report

Twenty-one Sisters of the Congregation of the Third Order of St. Francis in Oldenburg are celebrating significant anniversaries as members of their order this year.

75-year jubilarians

• **Sister Ruth (formerly Margaret George) Greiwe**, a native of Greensburg, entered the order in 1940 and professed final vows on Aug. 12, 1946.

She graduated from Marian College (now Marian University) in Indianapolis with bachelor's degrees in English and chemistry, and from Xavier University in Cincinnati with a master's degree in chemistry.

In the archdiocese, Sister Ruth ministered as a teacher at Oldenburg Academy in Oldenburg of the Immaculate Conception, and Father Thomas Scecina Memorial High School and the former St. Mary Academy, both in Indianapolis.

She also ministered as a missionary in Papua New Guinea.

Sister Ruth retired to the motherhouse in 1995. (She died on Aug. 6. See full obituary on page 18.)

• **Sister Rosemary (formerly Damien Marie) Lee**, a native of Indianapolis, entered the order in 1940 and professed final vows on Aug. 12, 1946.

She graduated from Marian University in Indianapolis with a degree in education.

In the archdiocese, Sister Rosemary ministered as a teacher at Holy Name School in Beech Grove; the former Sacred Heart School in Clinton; St. Mary School in Greensburg; St. Mark the Evangelist School and the former St. Rita School, both in Indianapolis; Our Lady of Perpetual Help School in New Albany; St. Mary School in North Vernon; St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond; and the former St. Vincent de Paul Orphanage in Vincennes. She also served for 18 years as mail room supervisor at Marian University in Indianapolis. She retired to the motherhouse in 1996.



Sr. Ruth Greiwe, O.S.F.



Sr. Rosemary Lee, O.S.F.



Sr. Francis Joan Clements, O.S.F.



Sr. Mary Ann Miles, O.S.F.



Sr. Jane Frey, O.S.F.



Sr. Francis Assisi Kennedy, O.S.F.



Sr. Evelyn Lindenmaier, O.S.F.



Sr. Rachel Lindenmaier, O.S.F.



Sr. Davida Lund, O.S.F.



Sr. Maureen Mahon, O.S.F.

70-year jubilarians

• **Sister Francis Joan Clements**, a native of Clementsville, Ky., entered the order in 1945 and professed final vows on Aug. 12, 1951.

She graduated from Marian University in Indianapolis with a degree in education.

In the archdiocese, Sister Francis ministered as a teacher at St. Michael School in Brookville and at the former St. Francis de Sales School in Indianapolis, and on the staff of Oldenburg Academy in Oldenburg.

She also taught in the Diocese of Evansville, Ind., and in Ohio and Missouri.

Sister Francis Joan ministered at the motherhouse in Oldenburg for 15 years, raising money for the missions.

She retired to the motherhouse in 1993, and now resides in Saint Clare Health Facility in Oldenburg.

• **Sister Mary Ann (formerly Hobart) Miles**, a native of Cincinnati, Ohio, entered the order in 1945 and professed final vows on Aug. 12, 1951.

She earned a master's degree in music from Butler University in Indianapolis.

In the archdiocese, Sister Mary Ann served in music ministry at St. Louis Parish in Batesville; St. Therese of the Infant Jesus (Little Flower) Parish and the former Holy Trinity Parish in Indianapolis; and Oldenburg Academy in Oldenburg.

She also ministered in Ohio.

In 1991, she returned to the motherhouse, serving as organist and as clerk in the order's communications office.

Sister Mary Ann retired in 2012, and now resides in Saint Clare Health Facility in Oldenburg.

60-year jubilarians

• **Sister Jane (formerly Mary Kevin) Frey**, a native of Cincinnati, Ohio, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She earned a bachelor's degree from Marian University in home economics, a master's degree from St. Louis University in St. Louis in home economics and a master's degree from Loyola College in Baltimore in pastoral counseling.

In the archdiocese, Sister Jane ministered as a teacher at Cardinal Ritter Jr./Sr. High School and the former St. Mary Academy, both in Indianapolis, and at Oldenburg Academy in Oldenburg.

She received a license as a professional counselor and independent marriage and family therapist, and ministers in this capacity in Ohio.

• **Sister Francis Assisi Kennedy**, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a bachelor of arts degree, and earned a master's degree in English from John Carroll University in Cleveland, Ohio.

In the archdiocese, Sister Francis Assisi ministered as a teacher at Scecina High School and

Cardinal Ritter High School, both in Indianapolis, and at Oldenburg Academy in Oldenburg.

She ministered at Marian University in Indianapolis as assistant professor of English, and both taught and was archivist at Martin Center College (now Martin University) in Indianapolis.

She also taught in the Diocese of Evansville.

She is also author of *The Archdiocese of Indianapolis, 1834-2009: Like a Mustard Seed Growing*, a book published on the occasion of the 175th anniversary of the founding of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

She served for 14 years as an archivist at the motherhouse. She retired in 2010, and now resides in Saint Clare Health Facility in Oldenburg.

• **Sister Evelyn Lindenmaier**, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a degree in education/psychology.

In the archdiocese, she ministered as a teacher at Holy Name School in Beech Grove and the former St. Michael School in Charlestown.

Sister Evelyn also ministered in Ohio as a teacher and in tele-ministry at St. Anthony Messenger Press.

She is now retired, and lives at the motherhouse.

• **Sister Rachel Lindenmaier**, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a degree in education.

In the archdiocese, Sister Rachel ministered as a teacher at the former Sacred Heart School in Clinton; All Saints School (now St. Anthony School), the former St. Gabriel the Archangel School and the former St. Rita School, all in Indianapolis; and at St. Lawrence School in Lawrenceburg.

She also ministered in Ohio as assistant manager in tele-ministry at St. Anthony Messenger Press, and as secretary in the vocation office of the Friars Minor in Cincinnati.

She returned to the motherhouse in 2003 as supervisor of the housekeeping staff.

She retired to the motherhouse in 2012.

• **Sister Davida Lund**, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a bachelor's degree in psychology and history, and from the University of Dayton with a master's degree in education.

In the archdiocese, Sister Davida ministered as a teacher at St. Gabriel School in Connersville; St. Christopher and St. Therese of the Infant Jesus (Little Flower) schools in Indianapolis; and St. Nicholas School in Ripley County.

She also ministered as a teacher in the Diocese of Evansville and in Illinois and Ohio; as a receptionist at St. Anthony Messenger Press in Ohio; and as a pastoral associate in Kentucky.

Sister Davida returned to the motherhouse in 2010 where she has since served as phone operator/receptionist.

• **Sister Maureen (formerly Zita) Mahon**, a native of Cincinnati, Ohio, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a degree in education.

Sister Maureen ministered as a teacher and pastoral minister in Missouri and Ohio and as a missionary in Papua New Guinea.

She retired to the motherhouse in 2014.

Huser HomeCare

Trusted and Compassionate Care

- Dedicated to meeting your non-medical homecare needs
- Licensed and insured
- Elder or special needs care (e.g., Alzheimer's, Autism)
- In your home, nursing home, or assisted living center
- Temporary or long-term; for a few hours or up to 24/7
- Personal care assistance with bathing, toileting, hygiene, dressing, medication reminders, feeding and transfers
- Companion care and safety monitoring
- Housekeeping, laundry, shopping and meal prep
- Respite care (including periodic or vacation coverage)
- Transportation & errands
- Medicaid Waiver and CHOICE provider

Call us for a free in-home consultation:

Kathy and Terry Huser
(317) 255-5700 or 332-8261
www.HuserHomeCare.com



8th Annual St. Vincent de Paul FRIENDS OF THE POOR® WALK

Saturday, September 26, 2015

Please join us for this fun and charitable event as we help heighten national awareness of the challenges faced by the nation's poor and raise significant funds for our valuable services. All funds raised locally will be used locally.

Location: Washington Park, 3130 E. 30th Street
Time: Registration 9 AM, walk/run starts at 10 AM
Distance: Choice of 1-3 mile routes
Register: Go to www.indysvdpwalk.org to register or to help one of the four neediest SVdP conferences in the city by donating to "Virtual Vicky."

Sponsored by:



Drs. Lauck & McLean Optometry & Spine



svdpindy.org

Society of St. Vincent de Paul
3001 E. 30th Street • Indianapolis, IN 46218

Lending Based on Family Values ... Honesty, Sincerity, Integrity

Purchase, Refinance, Debt Consolidation Loans
Conventional, FHA, VA, Rural Housing Home Loans
(317) 255-0062 or (866) 690-4920
on-line 24-hours at www.grandviewlending.com



Check out our video on our website

Local Catholic Company serving the Archdiocese of Indianapolis

Mom, apple pie, America—and Catechetical Sunday!

By Ken Ogorek

At first glance, the theme for this year's Catechetical Sunday—"Safeguarding the Dignity of Every Human Person"—looks like it shouldn't have to be a theme. Who doesn't think that people have dignity? Why would we need to be reminded about safeguarding humanity? Human dignity is like Mom, apple pie and America: Who would be against it?

A closer look reveals why this theme is profoundly important. It's a matter of life or death.

Safeguarding

We guard things that are under attack. The messages that bombard us throughout many of our days speak against the dignity of every human person.

People are often treated as objects, as ways to achieve a desired goal. If you produce, if you consume, if you provide me with pleasure, then you have value. The small, the weak, the poor are nuisances to be ignored or eliminated.

Human dignity is under attack by way of undermining our confidence in God's deep love for each woman and man he's ever created—and ever will.

Dignity

Respect and love don't have to be earned. You might not like every person you know. And some folks are certainly more admirable than others. But each person existed in the mind and heart of God before time as we know it began.

Once called into being by God, every human person will always exist. Though not eternal like God, each woman and man is an immortal being. Earthly life ends; at that point, eternal life begins. How awe-inspired we should be in the presence of every person we meet.

How deep must God's love for each human person be. What dignity each woman and man possesses simply because God took time to create her or him in his deep love. Sometimes we need to be reminded of that.

The human person

When catechetical textbook content largely from the 1970s and 1980s was examined in light of the *Catechism of the Catholic Church*, one doctrinal deficiency found was an inadequate presentation of what it means to be a human person.

"By and large the catechetical texts do not seem to integrate the fundamental notions that human persons are by nature religious, that the desire for God is written in the human heart and that the human person is inherently spiritual and not reducible to the merely material. Neither are the texts generally clear that it is precisely in Christ that we have been created in the image and likeness of God. Nor do they emphasize that Christ has restored to us the divine image of God, an image disfigured by sin.

"Rather, too often the impression is left that the human person is the first principle and final end of his/her own existence."

The quote above is from a report delivered by Archbishop Emeritus Daniel Buechlein to his brother bishops in 1997. And while textbooks have improved dramatically, the wounds of our culture's often distorted presentation of people as material-only, morality-neutral masters of all meaning and destiny remain in great need of healing.

A theme we can embrace

"Safeguarding the Dignity of Every Human Person," then, turns out to be an urgent reminder that what gives life and meaning to our earthly days and heavenly tomorrows is acknowledging the source of our existence—God Almighty—and obeying his command to love neighbor as self.

Enjoy this Religious Education Supplement filled with examples of how catechesis in our archdiocese is affirming human life and encouraging deeper love for all of our neighbors—for every human person. †



Ken Ogorek is director of catechesis for the Archdiocese of Indianapolis.



Camille Pauley, creator and curriculum developer of the Principles and Choices pro-life religious education program, explains the program's concepts during a workshop at St. Michael the Archangel Parish in Indianapolis on July 25. (Photo by Natalie Hoefler)

'Principles and Choices' curriculum supplements religious education programs with pro-life focus and strategies

By Natalie Hoefler

For many years, Peggy Geis taught a pro-life curriculum in Catholic schools.

It's something she said seems to have fallen by the wayside. She felt it was important to reintroduce such teaching back into Catholic schools, but at 81, she wasn't sure where or how to begin.

So she gathered pro-life ministry coordinators from eight of the Indianapolis West Deanery parishes about eight months ago for a meeting.

To her surprise, she said, "they felt the same way I did."

"We all want so much to have some kind of formal [pro-life] education that we know the archdiocese would approve of, and teachers would accept, and principals."

Geis, pro-life ministry coordinator at St. Michael the Archangel Parish in Indianapolis, introduced the group to a pro-life curriculum geared toward youth in seventh through 12th grades through an organization called Healing the Culture, which is based in Kenmore, Wash.

The pro-life program, called "Principles and Choices," is approved by the U.S. Conference of Catholic Bishops and has received a bishop's *imprimatur*, or right to publish.

"They all got excited about it," Geis said of the West Deanery pro-life coordinators' reaction to Principles and Choices.

The group formally created the West Deanery Pro-Life Action Committee, and "decided to sponsor a workshop on this curriculum as our first action," said Geis.

The workshop, called "Life Principles," was held at St. Michael the Archangel Parish on July 25. More than 80 teachers, catechists and students turned out for the seminar.

According to the Principles and Choices website, the program "helps students master the principles of logic, ethics and justice that inspire them to live with purpose, moral integrity and care for human life," and "gives students a strong philosophical education in 10 core principles that ground Church teachings on respect for human life, social justice and many other contemporary issues."

In her presentation at St. Michael the Archangel, Principles and Choices creator and curriculum author Camille Pauley explained the first portion of the curriculum.

That section, she said, addresses how decisions are made from four basic levels of happiness: physical

pleasure and possession; ego gratification; good beyond self; and ultimate good.

"Levels one and two are natural defaults," she said. "But the goal is to get people to levels three and four. That's when people act for the good of others and not as a means to their own personal happiness."

By helping others move to the third and fourth stages of happiness, said Pauley, more individuals will work for the good of those at risk in the culture of death, and more individuals will seek to preserve life.

After addressing the importance of the source of one's happiness to making decisions in favor of life, the program tackles the topics of truth and reason.

Using the philosophies of Plato and Aristotle, the program explains how opinions or theories cannot have internal contradictions.

"In other words, a real being cannot be both 'X' and 'not X,'" Pauley said.

To use this logic in the realm of life, she continued, an unborn baby cannot be "life" to some and "not life" to others—the unborn child is either life, or it isn't.

So how then is the "truth" determined? That is the topic of the last portion of the Principles and Choices program.

In this section, the program again relies on heavy philosophical hitters like Plato, Aristotle and Socrates, who taught that truth is recognized by quantity and quality of evidence. By approaching discussions about life with much solid evidence, said Pauley, those defending life can go much further than by using only faith-based arguments.

"I've never seen this much philosophy used to justify the pro-life plan," said Justin Simmons, director of religious education at St. Thomas More Parish in Mooresville. "I really like the inclusion of so much philosophy addressing secular mentality rather than just using a lot of theology and religion."

Matthew Fallon, administrator of religious education and youth ministry coordinator at Mary, Queen of Peace Parish in Danville, agreed.

He said he likes "the idea that there's a curriculum to go beyond just saying, 'Hey, this is the teaching of the Church,' but [addresses] why does the Church teach this?"

Fallon said that if students don't understand the reasoning behind Church teaching on pro-life issues, then they could fall prey to the "flawed but deeper reasoning" of those in opposition to Church teaching. This lack of understanding could put students at risk of believing that the non-pro-life reasoning is "on an even level [with Church

World Meeting of Families' pilgrims hope to share Church's vision for family life

By Sean Gallagher

Doug and Julie Bauman describe themselves as "opportunity getters." So when the couple heard last fall about an archdiocesan-sponsored pilgrimage to Philadelphia for the World Meeting of Families that will take place later this month, they jumped at the chance to go.

"We reach out for ways to enrich our lives," Julie said.

"Life is too short not to jump out and reach," added Doug.

Through their 14 years of marriage, in which they have been blessed with three daughters, the Baumans have also sought ways to enrich the lives of others with the faith that serves as their foundation.

Both are teachers at St. Barnabas School in Indianapolis. They help engaged couples prepare for marriage at St. Barnabas Parish, where they are members. And Doug assists in the parish's confirmation preparation program.



Doug Bauman



Julie Bauman

They will join other pilgrims from across central and southern Indiana, who hope that their participation in the World Meeting of Families will help them share the good news about the Church's vision of marriage and family life where they live.

"It's a chance to hopefully learn some ideas and strategies on how to strengthen the family, because it's at the core of who we are as a couple and as a Church,"

Doug said. "Family is everything. We saw this as an amazing, once-in-a-lifetime opportunity to really dig deep and think about what truly are the values that make a family strong."

Scott Seibert, marriage and family enrichment coordinator for the archdiocesan Office of Pro-Life and Family Life, said that potential pilgrims had to describe in their application for the pilgrimage how they would share what they learned at the World Meeting of Families with other people when they returned.

He was impressed by the pilgrims' hopes and plans for spreading the Church's message on marriage and family life.

"I think their creativity is incredible," Seibert said. "Each one has his or her own unique way of bringing this to other families and reaching out to other people. It's inspiring."

While the Baumans see a broad array of ways they can share what they will learn in Philadelphia, Julie knows that it will be based on how the pilgrimage strengthens their marriage.

"Anything that you can do to add to it and make it better in any aspect of your life is going to be a benefit, not only to us, but to our family, our students and our community," Julie said. "It will trickle down from there."

Simmona Woodson, a member of St. Rita Parish in Indianapolis, will also be on the archdiocesan pilgrimage. She hopes that it will help her and her two children be more open to sharing the faith with the broader community.

She said she felt comfortable doing this in the past, but finds it more challenging in today's cultural climate.

"We were all a family," said Woodson of the neighborhood in which she grew up. "I have a humanitarian side from my mom. I would take other kids to church with me, and sometimes talk to their parents about it, and attend their churches with them."



WORLD MEETING OF FAMILIES

2015 Philadelphia

Now the single mother feels differently about sharing her faith.

"We all tend to be guarded about our spirituality," said Woodson. "My children and I may wait for someone else to bring it up. In addition to us becoming closer to our faith [through the pilgrimage], hopefully we'll be able to spread it around more."

She is also looking forward to meeting families from around the world in Philadelphia and worshipping with Pope Francis at a Mass on Sept. 27 that organizers expect to draw more than 1 million people.

"I think it's so important to celebrate our differences, especially at times like this with everything that's going on, and to learn and really [be in] fellowship and pray with each other," Woodson said.

Woodson and the Baumans are looking forward to how they can share what they learn at the World Meeting of Families once they return home.

David Dellacca hopes to do this while he is in Philadelphia through social media.

The vice president of technology at Father Thomas Scecina Memorial High School in Indianapolis, Dellacca will travel to Philadelphia with his wife DeInda, their three children and a fourth that they expect to be born in a couple of months.



David Dellacca

"Ultimately, especially with us taking our family, we are just trying to walk the walk and talk the talk at the same time to some degree, looking at the way that our society puts a lot of other things above direct family relationships," said Dellacca, who, along with his family, is a member of St. Michael Parish in Greenfield. "Family is really important in its relationship with God, both individually and as a unit."

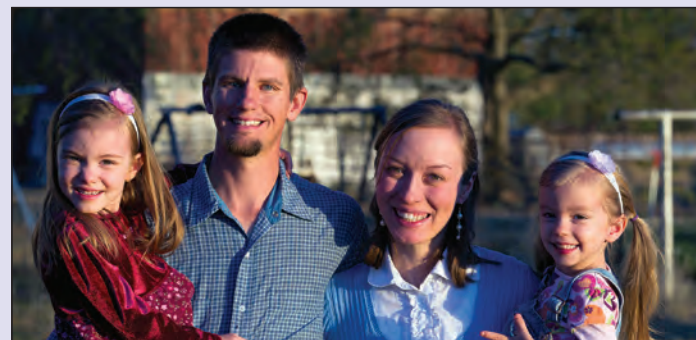
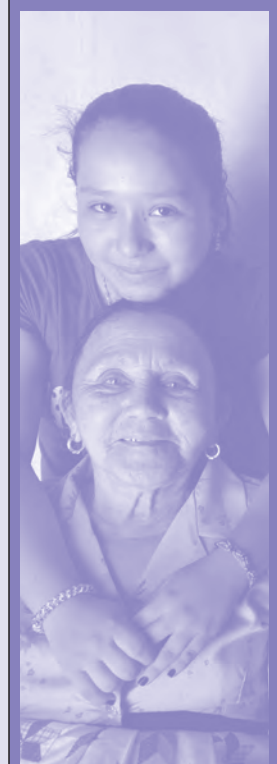
He hopes that he and his family will be able to discuss in Philadelphia what they have learned from the various keynote addresses and breakout sessions at the World Meeting of Families.

Those discussions, he said, "could be a launch point through which I could share some ideas and thoughts through social media."

He plans on sharing his thoughts on a blog at brothersjourney.org and on Twitter @ddellacca.

Whether it's in parish or school settings, in neighborhood relationships or on social media, Seibert foresees the pilgrims, with their own experiences of marriage and family, helping each other grow in their knowledge and love of the Church's vision for both and their desire to share it with others.

"I hope that through this learning, this time together and sharing their stories and listening to one another over these eight days," Seibert said, "that they'll be able to see that we're not alone, and we all have struggles, and God is alive in all of it." †



Ten themes shape the message of the World Meeting of Families

All of the keynote addresses and breakout sessions at the World Meeting of Families that will take place on Sept. 22-25 in Philadelphia are guided by 10 themes that summarize the Church's teaching on marriage and family life.

These themes are explored in *Love Is Our Mission: The Family Fully Alive*, a preparatory catechetical resource for the World Meeting of Families published by Our Sunday Visitor and available online at www.worldmeeting2015.org/about-the-event/catechesis.

The following is a summary of the 10 themes.

- **Created for Joy**—God created humanity, not through an "accident of evolution," but through his love and desire for us to share in his joy, especially through his Son, Jesus Christ.
- **The Mission of Love**—God has given humanity the mission to receive his love, share it with others and help heal a world broken through sin.
- **The Meaning of Human Sexuality**—Creation "reflects God's glory." This includes our bodies and the ability to share in his creative love through human sexuality.
- **Two Become One**—God calls humanity to community. "Marriage is a uniquely intimate form of friendship" in which a man and woman "love each other in the manner of God's covenant. ... Married love is fruitful and offered without reservation. This love is in the image of Jesus's faithfulness to the Church."
- **Creating the Future**—Married couples are called to be open to new life. "Children reared with love and guidance are the foundation for a loving future. ... Families are the bedrock for all larger communities."
- **All Love Bears Fruit**—Families teach what it means to be human by instilling and being witnesses to "love, justice, compassion, forgiveness, mutual respect, patience and humility."
- **Light in a Dark World**—The family is a school of love, justice, compassion, forgiveness, mutual respect, patience and humility. In these ways, the family teaches what it means to be human. Thing such as poverty, affluence, pornography, contraception, philosophical and other intellectual mistakes can all create contexts that challenge or threaten healthy family life. The Church resists these things for the sake of protecting the family.
- **A Home for the Wounded Heart**—Poverty, illness, same-sex attraction and unemployment are a few of the many situations that give people pain today. "Christian families and networks of families should be sources of mercy, safety, friendship and support for those struggling with" such issues.
- **Mother, Teacher, Family: The Nature and Role of the Church**—The Church serves in this life as "our mother and teacher, our comforter and guide [and] our family of faith."
- **Choosing Life**—God's love is "our life mission." By embracing God's mission, we will have a new perspective on many issues, not just family. "Our mission of love will require courage and fortitude. Jesus is calling, and we can respond, choosing lives of faith, hope, charity, joy, service and mission." †

Faith, fun and friendship draw people with special needs closer to God

By John Shaughnessy

Christina Flum's voice fills with emotion as she recalls the touching moment between a mother and her son.

The moment happened as Flum led a group of Catholics with special needs in a May crowning ceremony for the Blessed Mother.

"We made flower bouquets, had a little procession and had a May crowning," recalls Flum, the director of catechetical ministry at the Aquinas Center in Sellersburg, a resource center for the New Albany Deanery. "After the ceremony, we told them to take the flowers home for their mothers for Mother's Day.

"One of the members of our group is non-verbal, but you could see his excitement by his face and by his clapping of his hands. It was like, 'I have a present for my mom!' When he gave her the flowers, the look on his face and the look on her face was priceless."

That moment captures many of the great gifts that religious education leaders across the archdiocese receive as they teach and share the Catholic faith with people who have special needs.

"Being with them has made an impact on my faith," says Flum, a member of Our Lady of Perpetual Help Parish in New Albany. "Just seeing their hope and their unconditional love—that's what God has for all of us. And I see it in them."

She also has learned from their parents.

"I'm the caregiver of my mother," she says. "My mom is 80, she's had four strokes and blood cancer, and she has back issues. As her caregiver, I think of the faith and the unconditional love these parents have for their children. It's such a motivation for me, and it helps me when I go home to take care of my mom."

Flum works with the group in a program called "Faith, Fun and Friends."

"We wanted a name that wouldn't be intimidating for someone to join us," she says. "They become friends very easily. It's also important, no matter our age or mental capacity, to know what it means to be Church, what it means to be Catholic. I'm amazed at how much they know. When they receive Communion, they say, 'That's Jesus.'"

That combination of faith, fun and friendship also pervades the religious education program for children with special needs at St. Ambrose Parish in Seymour.

Eighth-grade students from the parish's Sunday religious education program volunteer to work side by side with the children with special needs.

"We've found that most of our kids are more open to following the model of our eighth-graders," says Christina Smith, the coordinator of religious education at St. Ambrose. "It's created special bonds between them. Our middle-school kids are learning to love their peers in a special way. They learn how we're all just human. It's great to have a Church environment that shows these kids that God loves them where they are."

And sometimes the children with special needs offer their own lessons about love and faith.

Smith shares the story of a child with autism who was initially so excited to serve as a lector during the parish's annual Mass specifically for children with special needs. Yet before the Mass started, something happened, and the child didn't want to participate. So Smith sat with him in the church's "cry room."

At different parts of the Mass, she asked him if he wanted to pray the "Our Father" or be blessed by the pastor celebrating the Mass, Father Daniel Staublin. Each time, the child screamed,



Grant Bishop and Christina Flum share a moment of joy together during a recent session of "Faith, Fun and Friends"—a weekly program at the Aquinas Center in Sellersburg, a resource center for the New Albany Deanery. Flum leads the program that is designed to enhance the Catholic faith of people with special needs in the deanery. (Submitted photo)

"No!" Yet at the end of Mass, the child did something unexpected and moving when Father Staublin thanked all the children for their participation. The child rushed to the altar and wrapped his arms around the priest.

"Sometimes we don't see or understand what these kids are going through inside," Smith says. "But that was a moment that showed these kids are experiencing God's love. It shows the blessing and the simplicity of Christ's love for each of us."

Nicole McConnell has experienced many of those moments in her 17 years of being the catechist leader of the program for adults with special needs at St. Malachy Parish in Brownsburg. She shares the story of one member of her group—an adult whose sometimes-irreverent approach to life changes when the group is in church.

"When we're at church together and we're talking about God and Jesus, there's something that comes over him that is so reverent and so from his heart," she says. "He just points to Jesus on the cross every time we're in church, and he says, 'He's the man.'"

"You know that Jesus has given him something in his life."

Sharing her Catholic faith with individuals with special needs—people she considers as friends—has also given McConnell "something" in her life.

"We've all been together so long. We meet every single week. We talk about God's presence in our life and how God shows his love for us in the little things of life. We also talk about how we can show God's love in our lives—how we can give in return to others."

"We are a family now, the friends and the catechists. We are all so close. I see it every time I'm with my friends in church. When they feel something so wondrous and joyful, I feel it, too. It's a faith-sharing opportunity that I couldn't do without in my life."

(For more information about faith formation opportunities for people with special needs in central and southern Indiana, visit www.oce.archindy.org and click on "Catechesis for Persons with Special Needs.") †



Young women from SS. Francis and Clare of Assisi Parish in Greenwood pose on Feb. 8 wearing clothes highlighted at a fashion show at the Indianapolis South Deanery faith community. Several events that day raised awareness of human trafficking. The clothes in the fashion show were designed and created by Cambodian women rescued from human trafficking. The events of the day were organized by parish leaders of pro-life, catechetical and other ministries. (Submitted photo)

Pro-life and catechetical leaders collaborate to spread the Gospel of life

By Sean Gallagher

In his message for Lent earlier this year, Pope Francis invited parishes around the world to be "islands of mercy in the midst of a sea of indifference."

Pro-life and catechetical leaders in SS. Francis and Clare of Assisi Parish in Greenwood heeded the pontiff's call by helping parishioners grow in awareness of homelessness and reach out to help homeless youths in Johnson County.

Collaboration between pro-life advocates and parishioners involved in catechesis at the Indianapolis South Deanery faith community has sparked interest from other archdiocesan parishes, and can serve as a model of how such parish ministries can work together to spread more widely the good news about the dignity and sanctity of life.

SS. Francis and Clare specifically

worked with the Franklin-based KIC-IT (Kids in Crisis Intervention Team) in a multifaceted pro-life and catechetical effort.

"It's part of the continuum from conception to natural death," said Jim Recasner, a leader in the parish's Respect Life Committee. "As a part of all of this, we met pregnant young ladies. As a parish, we've gotten into an ongoing relationship with KIC-IT to help these moms through the Gabriel Project."

The Gabriel Project is a parish-based pro-life organization that gives support to mothers in crisis pregnancies.

Patricia McGill, SS. Francis and Clare Parish's coordinator of religious education, said that children in the catechetical program learned last spring about homelessness in age-appropriate ways, and "how it's our responsibility as Christians to help end that cycle for them."

See **COLLABORATE**, page 12

COLLABORATE

continued from page 11

The relationship between the parish and KIC-IT that began with this collaboration has been sustained, says Monica Robinson, coordinator of youth ministry at SS. Francis and Clare Parish.

“There are people from our parish who are volunteering there now,” she said. “So the beauty and gift [of working together] has just been amazing. And it’s because of the collaboration.”

The common effort to learn about homelessness and to help those who suffer from it at SS. Francis and Clare came on the heels of a similar initiative on Feb. 8 when pro-life, catechetical and other ministries came together to help the parish and the broader community learn about human trafficking and to help its victims.

They worked with Center for Global Impact, a Greenwood-based Christian ministry that helps women who were victims of human trafficking in Cambodia.

The day dedicated to human trafficking at SS. Francis and Clare fell on the feast of St. Josephine Bakhita, a Sudanese saint who died in 1947 and had been sold into slavery. It included talks about human trafficking on the local and international levels, sampling of dishes made from recipes of women rescued from human trafficking in Cambodia, and a fashion show featuring clothes designed and made by the women.

According to Robinson, the event was publicized widely and was attended by several hundred people, many from beyond the parish.

“Our goal was not just parish awareness, it was community awareness,” she said. “We had a lot of people from the community attend.”

And all of this happened because of the common effort of parish pro-life, catechetical and other ministry leaders.

“These efforts helped open our minds and hearts a little more to the power of working together, and the impact that we can make in working together,” Robinson said. “That’s been a fruit from it, for sure.”



Dave Sever, president of Kids in Crisis Intervention Team, a Franklin-based organization that helps homeless youths, speaks about homelessness on March 2 at SS. Francis and Clare of Assisi Church to students in the parish’s school. During Lent, pro-life and catechetical leaders at SS. Francis and Clare led an effort to help parishioners learn about being homeless, and reach out to help those suffering from it. (Submitted photo)

“For me, it’s almost essential,” said Recasner of the collaboration. “The youths and young people are the future of our Church. To be able to work together with the ministries that help develop their faith [is important].”

Such collaboration has also taken place at St. Joseph University Parish in Terre Haute.

Members of its Pro-Life Committee and the men and women’s ACTS teams (a retreat and faith renewal program) worked together to sponsor a day of reflection in September 2014 on the Divine Mercy devotion and its relevance for pro-life

advocacy. Catholics from across the Terre Haute Deanery attended it.

Middle school students in St. Joseph’s religious education program have learned about the Church’s teachings on the sanctity of life from catechist Amy Langham.

“I try not only to teach them, but for them to have dialogue about the life issues,” she said. “I encourage them to dialogue about life issues because they want to have a voice, and we need to have the teenagers know more about their Catholic faith so that they can express it to others that may not see what Catholics

are like.”

Connie Fitch, a leader on St. Joseph’s Pro-Life Committee, has encouraged such collaboration at the parish level and beyond with such community pro-life organizations as Wabash Valley Right-to-Life.

“It’s important to collaborate because you can spread the message,” Fitch said. “You have a larger audience to share the message with. And I think it’s important that we not only educate our fellow parishioners, but our community about what a precious gift from God that life is.” †



Peggy Geis, pro-life coordinator at St. Michael the Archangel Parish in Indianapolis, listens during the “Life Principles” workshop held at the parish on July 25. Geis was instrumental in organizing the workshop. (Photo by Natalie Hoefler)

LIFE

continued from page 9

teaching], like either one could be right,” he said.

Fallon feels the Principles and Choices curriculum could “get the kids to understand why we believe what we do. I think once they understand that, they’ll be all for it.”

While the program is geared for those in seventh through 12th grade, Patrick Verhiley sees the program and its approach as applicable to those beyond high school. Verhiley serves as director of recruitment for the San Damiano Scholars Program for Church Leadership at Marian University in Indianapolis.

He and the students he brought to the workshop found the information “thought-provoking.”

“I love how she’s built up from, ‘If we don’t have people define happiness for themselves, everything else is going to be for naught,’” Verhiley said. “It made us question if we’re there yet [at stages three or four of happiness]—you can’t move someone to levels three and four if you’re not there yet.”

For youths, Pauley said the Principles and Choices program can be incorporated into existing religious education programs, or could be done separately.

“We’ve made user guides to show you how it works with any of the major religion textbooks you may be using, whether it be Ave Maria Press or

St. Mary’s Press or the Didache series, or whatever you’re using,” she said. “We show you how to implement it fully in line with the framework guidelines, and it has received all the appropriate approvals.”

The program consists of three books that can be covered in a few weeks a year over the course of two to three years. It includes other supplemental

material, including slides, lecture notes, a minute-by-minute learning plan, a play, a video, a game and more.

How effective is the program? Very, said Pauley.

“We’ve done quantified studies where we test students’ attitudes and opinions before they get any of this learning, and then we test them afterward to see where their opinions have changed,” she explained. “We get about an 80 percent shift from pro-choice students who move to be pro-life, or students who were pro-life but

silent who move to wanting to be vocal about it.”

Geis is anxious to see what fruit blossoms in the archdiocese by the seeds sown in the workshop.

“At first we expected 50 people, then 60, and then we got more than 80!” the octogenarian exclaimed.

“Now we’ll just wait for the Holy Spirit to see what he does.”

‘I love how she’s built up from, ‘If we don’t have people define happiness for themselves, everything else is going to be for naught.’ It made us question if we’re there yet [at stages three or four of happiness]—you can’t move someone to levels three and four if you’re not there yet.’

—Patrick Verhiley

(For more information on the Principles and Choices pro-life curriculum, log on to www.principlesandchoices.com.) †

Divorce ministry: helping divorced Catholics find 'being and belonging'

By Natalie Hoefler

After starting the divorce process in August of 2009, Gary Reding found himself a transplant from New York knowing no one, and out of the farming job he'd been doing with his in-laws for 31 years.

"I never looked at divorce as an option," he says. "But it turned out to be the way I needed to go."

"But I had no one. I was alone and without a job."

Fortunately, the member of St. Michael Parish in Greenfield heard about a retreat offered by the Archdiocese of Indianapolis called "Being and Belonging." The retreat is designed for separated and divorced Catholics.

"It was a good, healing environment," says Reding. "I was impressed with what the session did in helping me heal."

The retreat had such a positive impact on Reding that he then participated in the archdiocese's "Divorce and Beyond" peer support group. He went on to become a group facilitator for the program shortly thereafter, and remains involved in divorce ministry.

The Being and Belonging retreat and Divorce and Beyond sessions are part of the Catholic Church's outreach to those affected by the pain of divorce in central and southern Indiana.

"God doesn't like divorce," says Debra Van Velse, archdiocesan divorce and bereavement ministry coordinator. "But the Church understands that sometimes there's nothing you can do. In Indiana, it's no fault



Debra Van Velse

divorce—it only takes one person [to initiate a divorce]. The Church is compassionate toward those hurting from divorce."

Divorce and Beyond is a peer support group program that meets for two hours

on the same night for six consecutive weeks. During the sessions, topics such as loneliness, shame, guilt, blame, anger and forgiveness are covered.

"It's a peer ministry group, so the facilitator leads, but allows the group to take ownership," Van Velse explains. "The facilitators are trained volunteers who have been through divorce recovery. If you haven't been divorced, you can have empathy, but you can't feel what it's like to have your marriage fail. Our facilitators have experienced the healing power of peer-to-peer support."

After the first session, she says, "[the participants] minister to each other by sharing their stories. They find out that they're not alone in their grief."

Reding adds, "The small groups [of five to eight people] is where you really get to know people—that's where the real healing process takes place."

"Anytime you interact at a close level like this with people's heartfelt feelings, good or bad, you tend to learn and grow from it. You get another perspective, that broad vision beyond the narrow focused issues of your own. Your issues are serious enough, but when you find others in pain, you're no longer alone, and you help each other."

And in turn, others affected by the divorce are also helped by these programs, says Van Velse.

"As [the participants] become more functional, as they get on more solid ground, it helps the entire family ... which can affect children, grandparents and whole generations," she says.

And just as important as the network of support and family assistance is the sense that the Church embraces those whose marriages end in divorce.

"The separated and divorced see the concern of the Church," says Van Velse of Divorce and Beyond participants. "After they heal, their relationship with Christ is so strong."

Reding agrees.

"[Divorce and Beyond] brought me closer to God," he says. "I call it being safe and happy—safe to know who you really



At the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on July 1, the "Being and Belonging" team prepares for the upcoming divorce ministry retreat on Oct. 2-4. Judy Aramont, one of the creators of the retreat, is seated second from left. (Submitted photo)

are, and happy because you are who you really are. That evolves through the course of time.

"It's been good to see that [the Church] accepts your position in life, your spirituality, and tries to help you along."

Judy Aramont, a member of SS. Francis and Clare of Assisi Parish in Greenwood, hopes to "give people what I got out of" the Divorce and Beyond program.

"I had no one to talk to," says Aramont of her divorce in 1990. "There weren't divorced people in my family, and I was one of eight. Divorce is not what we did."

After being involved in other divorce ministries, Aramont became a facilitator in the Divorce and Beyond program. She wanted to share with other divorcees that it is possible "to see the future in a positive way, to see hope, to see that you can be divorced and be Catholic, and still be involved in the Church, that you're not an outcast."

Now Aramont not only serves as a Divorce and Beyond facilitator, but she also helped create and currently volunteers as a facilitator for the archdiocesan divorce ministry's Being and Belonging retreat.

"The 'being' part is part of being strong and healthy again," she explains. "The 'belonging' part is about belonging again to your Church community."

She says that during the Friday evening through Sunday noon retreat, participants can "expect to get answers to the questions of 'who am I' and 'where do I belong,' and maybe even a better understanding of God's will. Because when you're married, you know what to expect, and when you're divorced, you're in a world you had no intention of being in. That's a hard place to be."

It's a place Aramont has moved beyond—she married her husband, Bob, 10 years ago. But her love for and involvement in archdiocesan divorce ministries continue. She says she wants to see people "survive the terrible bridge from

married life to Catholic life as a single [person]," and to be happy.

These archdiocesan divorce ministries are vital to the Church in central and southern Indiana, says Van Velse.

"Pope Francis and our archbishop [Joseph W. Tobin] are so vocal about how important the family is," she explains. "When [couples] go through a divorce, that affects the family. We need to feed them Christ and what the Church teaches."

Through these ministries—which are open to persons of all faiths—Van Velse hopes the process of healing can begin for divorced individuals.

"I have seen people come into the support group or retreat who think they'll never be happy again," she says. "They finish and say they feel so much more peace and hope."

"I've seen people who come in who are so angry, and I've seen that anger dissipate to where they can look at their former spouse and even themselves as flawed human beings. That helps with forgiveness."

"I've seen people grow stronger as they work through the loneliness, fear and sorrow of their failed marriage."

"Our divorce ministry helps separated and divorced Catholics realize they remain valuable members of our faith community."

(The next Being and Belonging retreat will be held at Fatima Retreat House in Indianapolis on Oct. 2-4. Registration is available at www.archindy.org/fatima or by calling Fatima Retreat House at 317-545-7681. Other retreat centers throughout the archdiocese are being researched as potential sites for the retreat. To start a Divorce and Beyond session in your parish or deanery, contact Deb Van Velse at 317-236-1586, 800-382-9836 x. 1586, or dvanvelse@archindy.org. For more information on archdiocesan divorce ministries or to download a retreat brochure, log on to www.archindy.org/divorcesupport.) †

Help us carry on God's work.



Your last will and testament can be an eloquent statement of what was most important to you in life. A bequest to help educate priests, permanent deacons and lay ministers at Saint Meinrad is a good way to thank God for your faith and to pass it on to those who follow you.

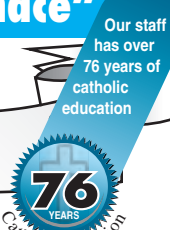


Saint Meinrad

Saint Meinrad Archabbey, Seminary & School of Theology
200 Hill Drive • St. Meinrad, IN 47577 • 800-682-0988 • www.saintmeinrad.edu

"Air Conditioning, Heat Pump or Furnace"

132 Anniversary Sale



132 Anniversary Sale
FREE LABOR
On the installation of a
Air Conditioner,
Heat Pump or Furnace
Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 9/26/15 THIELE 639-1111

CALL TODAY!
639-1111
Still Locally Owned & Operated
WWW.CALLTHIELE.COM

132 Anniversary Sale
1/2 OFF SERVICE CALL
Save \$45 with Paid Repair
Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 9/26/15 M-F 8-4 THIELE 639-1111

132 Anniversary Sale
FREE 10 YEAR WARRANTY ON PARTS & LABOR
High Efficiency Air Conditioner, Heat Pump or 90% Furnace. Call for details.
Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 9/26/15 M-F 8-4 THIELE 639-1111

132 Anniversary Sale
TUNE-UP \$59.95
Air Conditioner or Heat Pump
Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 9/26/15 M-F 8-4 THIELE 639-1111



Pope to celebrate 'simple weekday Mass' for 20,000 in New York

NEW YORK (CNS)—A “simple weekday Mass” is in the works when Pope Francis celebrates the liturgy with 20,000 people at Madison Square Garden during his U.S. visit.

“Simple” takes on a new dimension when the pope is the celebrant, and the congregation clears security checkpoints hours before the opening notes of the entrance hymn at the Sept. 25 celebration.

“In substance, every Mass is the same. This one is a little bit more elaborate,” New York Cardinal Timothy M. Dolan said of the archdiocese’s planning effort on Sept. 2.

The liturgical option for the day is the Mass for Peace and Justice, Cardinal Dolan said, explaining that the choice reflects the “high emphasis Pope Francis puts on this, and because that day he will be at the United Nations and also visit two sites in the archdiocese devoted to that.

“The readings and prayers are a given,” Cardinal Dolan said. But the music, the gifts, the intercessions, the readers and other elements have been carefully selected to represent the diverse “languages, families, apostolates, parishes and ministries of this vast region,” he said.

Father Matthew Ernest, director of the archdiocesan Office of Liturgy, told Catholic News Service (CNS), that some of the liturgical options selected “will make it more like a simple weekday Mass,” including eliminating the Gloria and the Creed, and using only one reading before the Gospel.

Father Ernest said the first reading will be in Spanish, the Gospel will be sung in English, and Pope Francis will offer the second eucharistic prayer in Latin. He is expected to preach the homily in English and Spanish. Intercessions will be offered in English, Spanish, Polish, Gaelic,

German, Tigrinya and Italian.

The liturgist said the pope will concelebrate the Mass with cardinals, bishops from the New York province and an as-yet-undetermined number of local priests. Other participants include “faithful parishioners” who represent communities or ministries and seminarians studying at St. Joseph’s Seminary in Yonkers, N.Y.

“The seminarians will be the servers and, as you can imagine, they’re thrilled,” Father Ernest said. “We’re putting all the seminarians to work. They’re not simply attending the event. Some are singing, some are serving, some will direct traffic in the halls.”

Jennifer Donelson, director of sacred music at the seminary, said 10 seminarians from the school’s Schola choir will sing the communion antiphon.

Father Ernest said the Vatican made few requests beyond keeping the liturgy simple. The Vatican asked that the gifts be presented by a multigenerational family, he said.

Initial planning for the papal Mass began in April, Father Ernest said. He consulted with the priest who planned Pope Benedict XVI’s Mass in Washington in 2008. Volunteers were recruited and committees formed. Father Ernest praised the work of the committee members and their willingness to review the event’s details.

“This is Mass on a stage. It requires forethought with regard to the movement and placement of people,” he said.

One of the challenges is providing for the distribution of holy Communion to 20,000 people, Father Ernest said.

More than 200 permanent deacons from the archdiocese and the dioceses of Brooklyn and Rockville Centre will be deployed throughout Madison Square Garden as eucharistic ministers. They will



Cardinal Timothy M. Dolan of New York speaks on Sept. 2 about a chair Pope Francis will use when he celebrates Mass in Madison Square Garden. The Mass is set for Sept. 25.

(CNS photo/Lucas Jackson, Reuters)

be assisted by 150 volunteers from groups including the Knights of Columbus, Knights of Malta, Knights of the Holy Sepulchre and Ancient Order of Hibernians.

Father Ernest said immigrant women from the Obreros Unidos Mission in Yonkers are embroidering the altar linens and purificators.

Many of the items used at the Mass may look familiar. The simple ciboria will be the same design as those used for Pope Benedict XVI’s Mass at Yankee Stadium. Their lids have a commemorative inscription and the sides bear the papal coat of arms and the seal of the archdiocese. As in 2008, they will be given to New York parishes after the visit.

Pope Francis will use the same chalice Blessed Paul VI used when he

celebrated Mass in Yankee Stadium on Oct. 4, 1965. It is currently on display at St. Joseph’s Seminary. Cardinal Dolan said the Holy Father will carry a pastoral staff that is a replica of one used in New York by Paul VI, St. John Paul II and Benedict XVI.

Speaking courtside at Madison Square Garden, the cardinal unveiled the oak presider’s chair Pope Francis will use at the Mass. It was built by immigrant day laborers from the Don Bosco Workers, Inc. in Port Chester, New York.

“The chair is very important in Catholic imagination,” Cardinal Dolan said. “It is a great symbol of unity and the teaching authority the pope has.”

He described the wooden chair as “very simple, with no designs,” according with the wishes of the pope. †

MARIAN UNIVERSITY Indianapolis

Please join Archbishop Joseph W. Tobin and Marian University as we celebrate

WHITE MASS

WEDNESDAY, SEPTEMBER 30, 2015

6 p.m.

Bishop Chartrand Memorial Chapel, Marian Hall

Reception to follow

Michael A. Evans Center for Health Sciences

Light refreshments will be served.

R.S.V.P. for reception only by Friday, September 25 to whitemass@marian.edu or by contacting Adam Setmeyer at 317.955.6131.

Tours of the Michael A. Evans Center for Health Sciences provided by Marian University students.

The White Mass, so named by the color worn by those in the healing profession of medicine, gathers health care professionals under the patronage of St. Luke to ask God’s blessing upon the patient, doctor, nurse, and caregiver alike.

WELCOME TO HEALTH CARE WORKERS OF ALL FAITHS.

Physicians	Paramedics
Surgeons	Pharmacists
Nurses	Physical Therapists

www.marian.edu

Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.



Our Lady of Perpetual Help Chapel
Michael A. Evans Center for Health Sciences



Spiritual guides provide support and example to emulate

By David Gibson

An appreciation for “the givenness of life” helps people thrive in their daily existence. The world around them needs this appreciation, too.

But what is “the givenness of life”?

To speak of life’s givenness is to speak of “the eternal truth that God’s grace is never exhausted,” Chicago Archbishop Blase J. Cupich said in his May 18 commencement address at Jesuit-run Boston College.

Children, he remarked, “instinctively grasp” life’s givenness. “They sense that more is always coming, and the ‘more,’ because it is beyond their making, is inexhaustible, leaving them unafraid of their God-given thirsts.”

Others who surround a person often stand as reminders of life’s givenness, Archbishop Cupich suggested. He told the graduates:

“These are the folks who have been grace for you in their steady and supportive presence, by the example of fidelity to their own relationships to one another, in their commitments to work and family on your behalf and in the many second chances they gave you.”

While others around us fulfill the role of supporting our appreciation for life’s givenness, however, we may well see at many points along life’s road that others need us to fulfill a similar role for them.

“The world needs the hope of those who know the givenness of life,” Archbishop Cupich said. “Keeping fresh that sense of givenness will have an impact not only on you, but on our world.”

It makes a big difference when the sense of life’s givenness is kept fresh, the archbishop made clear. He explained:

“Keeping fresh a sense that

grace is ever breaking into our existence is the pathway to living a truly free, authentic and rewarding life. Trusting that God is always rushing in with more will sustain you in moments of doubt about your future.”

Can those who support and encourage our appreciation for life’s givenness be regarded as spiritual guides of a sort? There are different kinds of spiritual guides, it seems.

What is essential for me, though, is that spiritual guides recognize meaning below life’s surface, believe that human existence is undergirded by divine presence and accept, to borrow words of Archbishop Cupich, “that God’s grace is never exhausted.”

Spiritual guides in a formal sense may be priests—including confessors who enter into conversations in the context of the sacrament of penance—who are supportive.

These are conversations inspired by a hope that someone’s sense of having reached a dead end in life can be overcome by another sense, namely that God never ceases to offer second chances intended to impact life here and now—third, fourth and fifth chances, too.

Spiritual guides in the formal sense also include pastoral counselors on parish staffs, in retreat centers, monasteries and convents, in the campus ministry centers of colleges and universities and in other settings.

Spiritual guides in a less formal sense may be found among one’s relatives, friends or others in the faith community who stand out for their balanced appreciation of life’s givenness.

Way back in the sixth century, St. Benedict indicated in his *Rule* for monasteries that those guiding monks need to be able to “point out to them all that is good

and holy more by example than by words.”

Speaking of the abbots who head monasteries, St. Benedict insisted that if they teach “that something is not to be done, then neither must [they] do it.” An abbot, moreover, must not neglect or treat lightly “the welfare of those entrusted to him,” St. Benedict wrote.

At the outset of his rule, he described himself to monks as “a father who loves you.”

Perhaps in all this St. Benedict offers a bit of advice regarding spiritual guides in our times. If so, our formal and less formal spiritual guides should be people of integrity who do not take our lives lightly, whose counsel assumes the form of words, yes, but more so of example, and whose presence to us is not self-centered, but is an expression of authentic love.

People often seek a spiritual guide because they are confused or feeling at a loss over a stressful turn of events in their lives. It may also be that a spiritual guide’s counsel is sought because a fear of some type is exerting excessive control over a person’s life.

Then again, this need may arise because someone who is part of one’s life is becoming difficult to understand and a big challenge to handle alone.

More simply, a conversation with someone able to listen attentively and whose presence is genuinely nourishing, as well as honest and caring, may be sought because an individual, a couple and even an entire family needs support and understanding.

Possibly what they need is refreshment for their roles in life. They may need to believe in themselves again, and to reawaken their appreciation for life’s givenness.

Few of us, if any, really



Archbishop Blase J. Cupich of Chicago places roses on an altar prior to the start of a 2014 midnight Mass at the Shrine of Our Lady of Guadalupe in Des Plaines, Ill. Archbishop Cupich recently told a group of graduating Catholic college students that spiritual guides recognize meaning below life’s surface, believe that human existence is undergirded by divine presence, and accept that God’s grace is never exhausted. (CNS photo/Karen Callaway, Catholic New World)

want to go through life entirely alone. Anyway, why should we? People benefit in this complex world from the insights and companionship of others

who care.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Example of St. Peter can help people who struggle with their faith

By Susan Gately

I’ve always loved St. Peter. The first pope, the rock, the enthusiastic leader, the man who would jump first and think later, who would deny and repent, who denied Jesus three times only to tell him later three times that he

loved him.

It is probably St. Peter’s well-publicized failures that make him such a good spiritual guide. We see that even if we stumble through faith like Peter, it is possible to become close to God and it is possible to reaffirm our faith.

According to Father Michael Mullins, author of *The Gospel of John: A Commentary*, we would know little about the night trial of Jesus with the high priest if it were not for the episode involving St. Peter’s renunciation, which came just hours after he had valiantly declared, “I will lay down my life for you” (Jn 13:37).

“In the first days of the Church, Peter’s denial became awfully important for Christians because of the persecutions, like the frightful persecution by Nero. A lot of people may very well have denied the faith and they were in danger of despairing, so Peter’s story of denial and then reinstatement would have been important for them,” Father Mullins said.

Peter guides us through his story of faith in Jesus and Jesus’ reciprocation with a boundless trust in his chosen instrument. Peter met Jesus through his

brother Andrew. Moved by Peter’s answer when he asks him who he is, “You are the Messiah, the Son of the living God” (Mt 16:16), Jesus calls him “blessed” and reveals to Peter his mission: “You are Peter, and upon this rock I will build my Church” (Mt 16:18).

Peter’s strong faith and frailty are contrasted when he sees Jesus walk on water (Mt 14:22-33). Jesus bids him to join him. Peter immediately steps out of the boat in faith, but is frightened when he notices the strong winds and tossing waves. “He discovers his own vulnerability,” says Father Mullins. Jesus catches him, holds him and says, “Why did you doubt?” (Mt 14:31)

Jesus knows Peter as he is. He knows he will deny him. At the Last Supper, he tells Peter he has prayed “that your own faith may not fail” (Lk 22:32).

His trust in Peter plays out

movingly in the Gospels.

The hearts of the disciples of Emmaus burned as Jesus explained the Scriptures to them. After Pentecost, Peter constantly does the same.

“Peter is looking at the history of the people of God and seeing the death, resurrection and glorification of Christ and the outpouring of the Spirit that God has brought about as the fulfillment of the whole historical process,” says Father Mullins. “He opens the Scriptures to people and is a spiritual guide.”

At the same time, Peter keeps before him at all times the figure of Christ’s infinite love. “Let your love for one another be intense, because love covers a multitude of sins,” he writes in 1 Pt 4:8, putting into words the love and trust he himself experienced from Jesus.

(Susan Gately is a freelance writer from Dublin, Ireland.) †



A fourth-century painting of St. Peter is seen on the ceiling in the burial chamber of a Roman noblewoman in the Catacombs of St. Thecla in Rome. The faithful in the early Church valued the example of Peter both because he was the leader of the Church, and because he endured through struggles in his life of faith. This painting of Peter is believed to be the oldest in existence. (CNS photo/Nicola Forenza, Pontifical Commission for Sacred Archaeology)

From the Editor Emeritus/John F. Fink

Medieval Church: Troubles brewing between east and west

(Fifth in a series of columns)

Problems between the Eastern and Western Churches came to a head during the reign of Pope Nicholas in 858. However,



those problems had been brewing for quite some time.

In this series, we noted the close connection between popes and emperors, especially Charlemagne, who was crowned emperor in

800. He was the first emperor in the west since 476. After that, the popes exercised secular—at least in the Papal States in what is now central Italy—as well as religious authority.

There were still emperors in the east, though, ever since Constantine moved the capital of the Roman Empire from Rome to Constantinople (present-day Istanbul, Turkey). These emperors had a special place in the Eastern Church. It was the emperor who could call an ecumenical council, and the Church's first eight councils were held in the east—from 325 to 870.

Actually, there were five patriarchates (governed by patriarchs) in the early Church: Rome in the west and

Constantinople, Antioch, Alexandria and Jerusalem in the East. With the presence of the emperor in Constantinople, that patriarchate became the most important in the east.

Since Rome was the See of St. Peter, it was accorded the honor of primacy. Problems arose because the popes took "primacy" to include supremacy of teaching authority and jurisdiction, while the Eastern Church took it to mean only first in honor.

In 858, Emperor Michael III forced the abdication of Patriarch Ignatius of Constantinople and replaced him with the layman Photius. When Pope Nicholas learned about this, he sent envoys to investigate, meanwhile refusing to recognize Photius. The envoys returned and spoke in favor of Photius, but the pope disavowed them. He deposed and excommunicated Photius.

Emperor Michael angrily protested this action, prompting Pope Nicholas to send him a lengthy letter defending the rights of the Holy See. This, in turn, infuriated Photius and the emperor. Photius held a synod in Constantinople that pronounced Pope Nicholas excommunicated and deposed.

Pope Nicholas died before word reached Rome, but the next pope, Adrian II, held

a synod of his own in 869 that denounced Photius for his impudence. By this time, though, Emperor Michael had also died. His successor, Emperor Basil I, tried to make peace and asked the pope to send representatives to the Fourth Council of Constantinople. It upheld the condemnation of Photius, and restored Ignatius as patriarch.

Photius wasn't finished, though. In 877, Emperor Basil restored him as patriarch and asked a new pope, John VII, to recognize him as such. Pope John needed help against the Saracens, so he agreed. Photius remained as patriarch until 886.

Photius is renowned for his missionary activity while patriarch, expanding the Church dramatically to the north. In 863, he sent the brothers Sts. Cyril and Methodius to preach Christianity in Moravia (modern Czech Republic and Slovakia). They are honored today by both the Catholic and Orthodox Churches as patrons of the Slavic people.

Patriarch Photius also sent a mission into Russia in the 860s, but the firm establishment of Christianity in Russia didn't happen until almost 140 years later.

The final split between the Eastern and Western Churches was still to come. †

Cornucopia/Cynthia Dewes

When teaching is a true profession, not just a job

This time of year brings the usual beginning of school, which may cause



anxiety for some. For an only child like me, it was always a time to look forward to because it meant friends. At school, I got to socialize with others and talk, talk, talk. In fact, I got a "U" for unsatisfactory in Department (behavior) at

the end of the first grading period!

In those days, almost all the teachers were women. You might find a man or two in administration or teaching high school and shop classes, but that was it. Grade school was strictly the ladies' territory, and unmarried ladies at that. If a woman married and got pregnant, she had to quit at once.

My first-grade teacher, Miss Conover, was a real gem. She kept discipline without any fuss, and taught all of us to read well. We sat at desks, and in the back of the room was a separate "cloakroom" where we hung our coats.

In those days of the Great Depression, Miss Conover quietly fed a few of the poorer kids before school in the cloakroom, at her own expense. She also dealt quietly with

an epileptic child when he had a seizure, sweeping him into that same cloakroom before the rest of us noticed. That cloakroom really came in handy.

Miss Franz, my second-grade teacher, was equally good, as were most of the others I had. In fourth grade, Miss Hughes read to us daily about Mowgli in *The Jungle Book* and taught us fractions. When she was homebound for a few days with an illness, we performed our own version of the story of *Charley's Aunt* at her bedside.

Our fifth-grade teacher, Miss Schlieter, was fine if you behaved, but she'd grab the bad boys by the collar and reinforce her scolding with a brisk shove.

High school offered more variety, since we had a different teacher for each class. My gym teacher kindly gave me "C"s just because I was pleasant, and made a pretense of participating in sport. Ditto for my chemistry teacher, a man who really didn't expect much from girls in his class, and I verified his opinion.

Being more at home with words than with equations or sinking basketballs, my English teachers were crucial, and I had some of the best. Miss Heinem taught me

English and Latin, which is so useful, especially for working with language and for talking back to "Jeopardy."

The combination of personality, teaching methods and dedication displayed by my many teachers resulted in what I now realize was a superior education. They prepared the groundwork of basic knowledge and intellectual curiosity, which made for an interesting life. Their efforts provided their students with the tools they needed to get good jobs, or to continue on to higher education.

When I consider what made my teachers so valuable overall, it's the fact that they were professionals. While it's true that women at that time had a limited choice in employment (nurse, teacher, secretary), no one chose teaching because it was easy or paid well. They taught because it was their vocation.

Sometimes teachers of our time may feel disrespected. But I say, teaching is a noble profession, which ought to command automatic respect. Are you listening, kids?

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

For the Journey/Effie Caldarola

Turning food waste into food for thought, food for the body

We've all wasted food. Those leftovers that no longer seem appetizing, the produce that went bad before we used it—most



of us are guilty. This summer, I left on a road trip and forgot to put a nice loaf of bread in the freezer, resulting in one of those green "science experiments."

That's sad, but when you place it on a global scale, food waste is staggering. In the film, *Just Eat It*, the producers examine why we waste so much food, and discover that a huge percentage of produce never makes it to the grocers because it's deemed too misshapen, unsightly, imperfect. If you think these odd fruits or veggies all end up as juice, think again. Most end up in the dump.

A still from the film shows a man standing on an enormous pile of what appears to be good-looking bananas, all rejected because they don't measure up to the exact standards of size and curvature deemed appropriate for the market. When I think of the overripe bananas I've saved from the trash by making banana bread, that

pile of bananas seems heartbreaking.

Part of the waste stems from those misunderstood "sell by" dates, or from a misprint on a label that sends boxes of otherwise great food to the dumpster.

Beth Ostdiek Smith wanted to do something about food waste, so she founded something called Saving Grace, which is "a perishable food rescue" nonprofit in Omaha, Neb. Saving Grace has no warehouse, and doesn't collect the usual canned goods. Instead, with two refrigerated trucks, they repurpose perishable food from grocers, restaurants or caterers within 48 hours. Food is picked up in the morning, and delivered that same day to shelters or food programs for the needy.

Recently, I heard Beth speak. Two questions she asked got my attention immediately: Did we know that one in five children in the Omaha area goes to bed nightly in a situation of food insecurity? And did we know that food waste is the single biggest item in our city landfills?

Unfortunately, those two statistics are probably similar for most of the U.S.

Saving Grace will help sponsor "Feeding the 5,000 Omaha" in October, an event that promotes food waste awareness and is a

catalyst for action. Area chefs create great soup from rejected food—the misshapen potato, the unsightly beet, the bruised onion, and treat the crowds to lunch.

Organizers say the first "Feeding the 5,000" event, with its allusion to Jesus feeding the crowd in Matthew 14:13-21, was held in London's Trafalgar Square in 2009. From there, it spread throughout Europe and now the world.

There's music, events for kids, booths for nonprofits—food for thought as well as food for the body.

Pope Francis says we live in a "culture of waste" and that food thrown away is like stealing from the poor. Indeed, our massive food waste has environmental, societal and moral repercussions. We can help by making sure we eat more nutritionally, locally, and not to excess, and keeping tabs on our refrigerator and pantry.

But we can also find out more about local efforts to repurpose and save food. I'm going to help peel vegetables during our local "Feeding the 5,000," and I'll let you know what I learn.

(Effie Caldarola writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Asking questions that unlock wisdom

I'm reading a book that speaks to me as a journalist, Brian Grazer's 2015 release

A Curious Mind: The Secret To A Bigger

Life. In it, the 64-year-old

Emmy-winning movie

producer recounts his

practice of conducting

"curiosity conversations"

twice a month for the past

three decades to fill up his

knowledge reserve and walk

in someone else's head.

The book is part memoir, part how-to, urging readers to unleash the power of curiosity in daily life—in the break room, on the bleachers—by asking, in essence, "What is it like to be you?" It's an ode to the power of learning, to the joy of being surprised and making connections.

"We are all trapped in our own way of thinking," writes Grazer, "trapped in our own way of relating to people."

The reporter's way as a lifestyle strikes me as an inherently Christian proposal. It suggests that everyone we encounter—from stranger to spouse—possesses wisdom that could be acquired if only we care enough to ask. It hints at the bedrock of Catholic social teaching, human dignity, each of us created in the image and likeness of God. It submits that an understanding of the world comes not from pedigree but from shoe-leather reporting—listening, observing, leaning in and following up.

Pope Francis conducted a curiosity conversation last month, as reported in a quiet, six-sentence Associated Press story. During an audience in St. Peter's Square, the pope made his driver stop the popemobile so he could talk to "a tiny granny with shining eyes."

There was something in her eyes that captivated him, whispering of secret knowledge: an old body, a childlike light.

He had to ask her: "Tell me your recipe" for joy?

Her response surprised him. "I eat ravioli," she said. "I make them."

It was such a concrete answer to an abstract question, its simplicity blanketing layers of meaning: a woman who has learned to sustain herself as she cares for others, gathering them around her table, warming bellies and doling out love in little pockets of pasta.

It makes me wonder what wisdom figures are right under my nose, masquerading as bank tellers and mail carriers, as the familiar or the strange, as the young or the old.

This month, I went to a 50th anniversary party in a packed church gym, where the bride's \$90 satin gown was fluffed up on a mannequin, beckoning from the past. More than 500 people were there, but one niece and her fiancé couldn't be there due to their pre-Cana formation. Ironic, I thought, to attend formal marriage prep and, as a result, miss out on the chance to learn from these experts.

And so I started asking. I started assuming the people in my path are generous and wise, and, borrowing from Pope Francis, I started asking for their recipes for joy. The cashier at a McDonald's drive-thru, the cart pusher at my local grocery store, whomever I could manage.

I found myself in the speckled shade of an oak on a Thursday afternoon, handing over a dollar for a bag of jingle bells and ribbon, shopping for secondhand wisdom at a garage sale on the edge of town.

The woman who lives there told me she spends more than a month adorning her house with Christmas lights and inflatables. Then she and her husband dress as Santa and Mrs. Claus, giving toys to the children who visit and responding to their letters on official North Pole stationery with personalized, handwritten details. Her faith is at the heart of the operation, she said, smiling broadly in the sun. "What you give comes back to you tenfold."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

Twenty-fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, September 13, 2015

- Isaiah 50:5-9a
- James 2:14-18
- Mark 8:27-35

The last and third section of the Book of Isaiah provides the first reading for this weekend in Ordinary Time.



This passage is one of several similar passages in this section of Isaiah. Together they are called the Songs of the Suffering Servant. Poetic and expressive, they figure in the liturgies of Holy Week because Christians historically have

applied them to Christ, the Lamb of God.

Who was in the mind of the author of this section of Isaiah as these songs were written? Was it the author? Was it another loyal and devoted follower of God who faced many difficulties? Was it the Chosen People, the servant being a collective symbol for them?

The answer is unknown, but the picture is vivid. The servant is steadfast. Hardships and obstacles abound in the servant's path to fidelity, but God unflinchingly provides strength and guidance.

Assured of God's help and resolute in faith, the servant is undaunted in obeying God.

For its second reading this weekend, the Church gives us a passage from the Epistle of St. James. This reading affirms the classic Catholic understanding of the relationship of faith and works. God gives us the healing and empowering grace so that we can believe. Thus, God reveals to us the way to salvation and the purpose of life.

We still must ratify our belief in our worthy Christian conduct. It is not a question simply of following rules and regulations. Rather, it is to conduct ourselves so that in everything we show forth Christ to the world.

St. Mark's Gospel furnishes the last reading.

In this story, Jesus and the Apostles have gone to the region of Caesarea Philippi. This region is often in the news even today, and it has been the scene of much violence in the past 40 years. In general, it

is the region now called the Golan Heights, territory claimed by modern Syria but taken militarily by Israel almost 50 years ago. The Israeli presence there is still disputed.

At the origin of the Jordan River, it is picturesque and placid.

Such was the setting for this powerfully revelatory reading. Jesus questions the Apostles. His identity is the issue. They respond by reporting the various proposals people put forward as to the Lord's identity. "Some say John the Baptist, others Elijah, others one of the prophets" (Mk 8:28).

Then Jesus bluntly asks the Apostles about their thoughts as to his identity. Peter significantly speaks for the group, and gives a firm answer: "You are the Messiah!" (Mk 8:29).

Jesus then gives the Twelve a special lesson, one of many occasions within the New Testament in which the Apostles appear as special students. They heard lessons from Jesus that he did not give to the rank and file. They were special. They were to be commissioned as his representatives, so Jesus prepared them.

When Peter interjects his own human thinking into the discussion, Jesus reprimands him.

Then Jesus tells the crowd that discipleship means carrying personal crosses. It is frank and somber. Following Christ then, and now, means the willingness to sacrifice.

Reflection

Living the Christian life by active acts of love and faith, all in reflection of Jesus, has always been challenging. Certainly the martyrs, from those who died in ancient Rome to those dying today in Iraq and Syria, know very well this aspect of discipleship.

Blessedly, Americans do not face this test of discipleship, but they daily face the mighty attacks on the Gospel by the world, the flesh and the devil. We, too, must sacrifice to follow the Lord.

Although challenges come, overcoming temptation and being loyal to Christ results in peace in this life and joy in the life eternal.

Our example is the crucified and risen Jesus, so beautifully depicted as the Suffering Servant. His story is of victory, not defeat, life not death. †

Daily Readings

Monday, September 14

The Exaltation of the Holy Cross

Numbers 21:4b-9

Psalm 78:1b-2, 34-38

Philippians 2:6-11

John 3:13-17

Tuesday, September 15

Our Lady of Sorrows

1 Timothy 3:1-13

Psalm 101:1b-3b, 5-6

John 19:25-27

or Luke 2:33-35

Wednesday, September 16

St. Cornelius, pope and martyr

St. Cyprian, bishop and martyr

1 Timothy 3:14-16

Psalm 111:1-6

Luke 7:31-35

Thursday, September 17

St. Robert Bellarmine, bishop and doctor of the Church

1 Timothy 4:12-16

Psalm 111:7-10

Luke 7:36-50

Friday, September 18

1 Timothy 6:2c-12

Psalm 49:6-10, 17-20

Luke 8:1-3

Saturday, September 19

St. Januarius, bishop and martyr

1 Timothy 6:13-16

Psalm 100:1b-5

Luke 8:4-15

Sunday, September 20

Twenty-fifth Sunday in Ordinary Time

Wisdom 2:12, 17-20

Psalm 54:3-4, 5-8

James 3:16-4:3

Mark 9:30-37

Question Corner/Fr. Kenneth Doyle

Black clergy and religious promote the faith, advocate on issues of racial justice

QI raised my children to respect all people, to understand differences in nationalities, races and family traits and to know that God created everyone. But this week's issue of our Catholic newspaper raises a serious question for me. I opened it to find two pages dedicated to a joint conference



of national black sisters, national black clergy, national black deacons and national black seminarians.

My question is this: If the conference had referred to national white sisters, white clergy, white deacons, etc., don't you think it would have incited a frenzy? Please help me to understand how one is acceptable to the Church and society while the other is not. (South Carolina)

ABlack clergy and religious—rather logically, I would think—have combined their efforts to deal with issues of special concern to black people in the Church and in society. This coordination first began in 1968 during the civil rights movement when our nation was beginning to give greater attention to the sin of racism.

The primary focus currently seems to be evangelization—how to give the Catholic Church greater relevance with African-Americans, in part through the joy and enthusiasm of liturgical celebration. Attention also is given to societal issues that impact black people in particular.

The 2015 joint conference of the National Black Sisters Conference, the National Association of Black Catholic Deacons, the National Black Catholic Seminarians Association and the National Black Catholic Clergy Caucus in Charleston, S.C., for example, called for the abolition of the death penalty and referenced studies that show race and poverty are often determining factors in our criminal justice system.

QIt has been 30 years since I last saw this happen, but at Sunday Mass yesterday a couple and their two children got up from a pew in front of me just as Communion was about to be distributed and walked around our section of pews in order to get in line to receive from the priest instead of from an extraordinary minister of holy Communion.

I find such a preference difficult to understand. How might a priest deal with this? How might those who witness it best react? (Minnesota)

AIt is, of course, the same Eucharist—whether received from a priest or from an extraordinary minister of holy Communion.

You may have not seen it for 30 years, but it has been more common in my experience, at least as I've observed it in one individual. Up until a few weeks ago, there was a man in our parish who consistently refused to receive the consecrated host from a layperson. (I say until a few weeks ago because the man has since passed away.)

When the distribution of Communion began, he would remain in the back of the church. At the end, when I would go up to give Communion to those who experience various physical disabilities, he would walk over to me, fall to his knees and receive the host on his tongue.

I respected his choice and never made an effort to change his behavior. In the full scope of things, I felt that his preference was a small issue. In any case, the Church does not prohibit people from receiving Communion only from a member of the clergy and specifically allows people to receive Communion while kneeling. For safety reasons, I did, some years ago, speak to him about his habit of walking down the Communion aisle and suddenly dropping to his knees when he reached the priest, leaving the people behind him hard-pressed not to fall in a pile on top of him!

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.) †

My Journey to God

Memory Composed Out of Dust

By Norbert Krapf

Days after flame ignited
all into dust and ash
I step out onto the front porch
twenty-four miles to the east
on an Island that is Long,
to find out what is that smell.

I inhale invisible particles of dust
that were man-made buildings
and human flesh and bone
and now the remains of spirit
that become part of me
which I carry inland
three years later
when I move to Indiana.

Six years beyond the return
west I compose this prayer
out of their spirit to remember
those who breathed with us.



(Norbert Krapf is a member of St. Mary Parish in Indianapolis and was the Indiana Poet Laureate from 2008-10. Krapf and his family were living on Long Island, N.Y., during the Sept. 11, 2001, terrorist attacks. He wrote this poem in 2010. Franciscan Father Brian Jordan, standing with laborers and emergency workers in 2001, blesses a 17-foot-tall cross formed by steel beams that was recovered from the rubble of the World Trade Center in New York.) (CNS photo/Kathy Willens, Reuters)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefer@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

AXSOM, Edgar Leon, 86, St. Therese of the Infant Jesus (Little Flower), Aug. 22. Husband of Ruth Axsom. Father of Cecily Fultz, Kathryn Woerner and Douglas Axsom. Brother of Marilyn Housel and Treva Tuley. Grandfather of five.

CLINE, Annis K., 90, St. Joseph, Corydon, Aug. 21. Mother of Kack Cline-Goodlett, Diane Franks, Rita McAdams, Keith and Michael Cline. Sister of Jean Ingle and Louis Reising. Grandmother of 12. Great-grandmother of 10.

CLINE, Valeria L., 46, St. Joseph, Corydon, Aug. 22. Mother of Jordan DeWeese. Daughter of Michael and Jane (Melton) Cline. Sister of Jerry Cline.

COTTER, Daniel F., 55, St. Jude, Indianapolis, Aug. 22. Brother of Loretta Racheck, Kathleen, Paul, Robert and Stephen Cotter.

DORSEY, Maria Elena, 73, Our Lady of the Greenwood, Greenwood, Aug. 1. Mother of Brenna and Chandra Dorsey. Grandmother of four.

FARGO, Angela Marie, 76, St. Therese of the Infant Jesus (Little Flower), Aug. 24. Mother of Cyndie Fisher, Margaret Miser, Daniel and David Fargo. Sister of Anthony and Michael Donataccio. Grandmother of six. Great-grandmother of three.

GUERRIERI, Sadie M., 67, Sacred Heart of Jesus, Indianapolis, Aug. 16. Sister of Esther Turner, Angelo, Howard, Joseph and Thomas Guerrieri.

HUGHES, Genevieve (Klumb), 89, St. Anthony of Padua, Clarksville, Aug. 19. Mother of Jackie Gilliam, Mary Pam Hargrove, Susan Williams

and John Klumb. Grandmother of nine. Great-grandmother of 12.

KELLISON, Robert J., 82, St. Pius X, Indianapolis, Aug. 23. Husband of Jean Kellison. Father of Wendy Davey, Blair, Eric, Jay and Lee Kellison. Grandfather of 11.

KIRCHNER, Mark, 60, St. Mary, North Vernon, Aug. 21. Brother of Catherine Capes, Margaret Carson, Jeanette Firsich, Ladonna Green, Ruth Norris, Dorothy Palmer, Joanne Skelly, Mary Such, Jane, Andrew, John, Joseph, Michael, Patrick, Paul, Robert, and Stephen Kirchner.

KULAWINSKI, Carl Roman, 91, St. Luke the Evangelist, Indianapolis, July 21. Husband of Leda Kulawinski. Father of Laura Marasco, Marian Miller, Karen Myers, Patty Rosiello, Sue Salzinski and Barbara Willet. Grandfather of 12. Great-grandfather of eight.

LASKOWSKI, Sara Elizabeth (Cooke), 36, Prince of Peace, Madison, Aug. 25. Mother of Finn and Owen Laskowski. Daughter of C. William and Marina (Dattilo) Cooke. Sister of Jodi Gray and John Cooke.

LONG, Theresa Lucille, 97, St. Therese of the Infant Jesus (Little Flower), Aug. 15. Mother of Ruel and Stephen Long. Sister of James Tucher. Grandmother of one. Great-grandmother of two. Great-great-grandmother of one.

THORNTON, Virginia A., 84, St. Luke the Evangelist, Indianapolis, Aug. 24. Mother of David Thornton.

TURNER, Valerie, 67, St. Bartholomew, Columbus, Aug. 25. Wife of Elmer Turner. Mother of Dwight Turner. Sister of Sandra Waits. Grandmother of three.

VERMEULEN, David, 78, Our Lady of the Greenwood, Greenwood, July 31. Father of Aaron, Brian, Eric and John Vermeulen. Brother of Joan Scott, Dolores Stone and James Vermeulen. Grandfather of seven. †



Big Apple Art

A 225-foot mural featuring an image of Pope Francis nears completion in New York City on Sept. 1. The artwork was commissioned by DeSales Media Group, the communications and technology arm of the Diocese of Brooklyn, N.Y. (CNS photo/Gregory A. Shemitz)

Franciscan Sister Ruth Greiwe served as educator, missionary in Papua New Guinea

Franciscan Sister Ruth Greiwe died on Aug. 6 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 95.

The Mass of Christian Burial was celebrated on Aug. 10 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Ruth Kathryn Greiwe was born on Feb. 13, 1920, in Greensburg. Prior to entering the Sisters of St. Francis, she was educated in public schools in Decatur County and worked on her family's farm.


She entered the Sisters of St. Francis in the Class of 1940, and professed final vows on Aug. 12, 1946.

During 75 years as a Sister of St. Francis, Sister Ruth ministered as an educator in Catholic schools in Indiana and Ohio for 30 years. In the archdiocese, she served in Indianapolis at Father Thomas Scecina Memorial High School from 1958-66 and the former St. Mary Academy from 1956-58. She also ministered at the Oldenburg Academy of the Immaculate Conception from 1944-45 and 1954-56.

In 1975, Sister Ruth began 20 years of ministry as a missionary in Papua New Guinea with other members of her community there. She ministered in a high school, and helped establish the Franciscan Sisters of Mary, a religious community made up of natives of Papua New Guinea.

After returning from the island nation north of Australia, Sister Ruth authored a history of her community's 50-year mission work there titled *Chronicle Account of the Sisters of St. Francis of Oldenburg, Indiana Serving in Papua New Guinea*, which was published in 2008.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †



Right to Life


OF INDIANAPOLIS

Invites you to

THE 33RD ANNUAL

Celebrate Life

FUNDRAISING DINNER



Dr. Alveda C. King

Dr. King is the niece of Dr. Martin Luther King, Jr., and a voice for the Silent No More Awareness Campaign.

When

Tuesday, September 29, 2015

6:00 pm Reception

6:45 pm Dinner and Awards


8:00 pm Dr. Alveda C. King

Where

The Sagamore Ballroom
Indianapolis Convention Center

FOR MORE INFORMATION
AND TO REGISTER, visit

www.rtlindy.org or call (317) 582-1526




**Help us bring home closer for our patients.
And the future closer for our doctors.**

St. Vincent Foundation has embarked on a journey that includes two visionary projects: *St. Vincent House*, a home away from home for patient families who travel for critical care; and a state-of-the-art medical training facility for physicians, residents and caregivers. *The William K. Nasser, MD Healthcare Education and Simulation Center*.

These projects join a long line of bold initiatives that have defined our Spirit of Caring. Please support our effort. And make a gift to make a difference in the lives of patients and families.

For more information or to support these projects, please visit stvincent.org/capitalcampaign



THE SPIRIT OF CARING®

JUBILEES

continued from page 8

• **Sister Carol Slinger**, a native of Muncie, Ind., entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a bachelor's degree in mathematics, and from St. Louis University with a master's degree in physics.

In the archdiocese, Sister Carol ministered as a teacher at Oldenburg Academy in Oldenburg; as a teacher and principal at the former St. Mary Academy in Indianapolis; and in various academic roles at Marian University in Indianapolis.

She retired in 2014, and now resides in Indianapolis.

50-year jubilarians

• **Sister Melanie Bair**, a native of Richmond, entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University in Indianapolis with a bachelor's degree in history, from Cardinal Stritch University in Milwaukee with a master's in special education, and from St. Paul University in Ottawa, Canada, with a doctorate in canon law.

In the archdiocese, Sister Melanie ministered as a teacher at St. Louis School in Batesville and the former St. Rita School in Indianapolis.

She also ministered in various roles in Missouri and Ohio, and in South Korea.

Sister Melanie is currently serving as corporate benevolence coordinator for Prasco Laboratories in Ohio.

• **Sister Marjorie (formerly Janese) English**, a native of Indianapolis, entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University with a bachelor's degree in English, from the University of Dayton in Dayton, Ohio, with a master's in education/counseling, and completed an internship in spiritual direction at Jesuit Renewal Center in Milford, Ohio.

In the archdiocese, Sister Marjorie ministered as a teacher at St. Mark and St. Monica schools, both in Indianapolis. She also taught in the Diocese of Evansville and in Illinois.

At the motherhouse in Oldenburg, she ministered for 11 years as instructor and guide for prospective members of the congregation, and was elected to serve a term of six years in Oldenburg as councilor on the leadership team.

Sister Marjorie ministered for six years as a spiritual director and retreat facilitator in Indianapolis.

She currently ministers as coordinator of spiritual services at Prairiewoods Franciscan Spirituality Center in Iowa.

• **Sister Christa Franzer**, a native of Dayton, Ohio, entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University with a bachelor's degree in mathematics, and from the University of Notre Dame in northern Indiana with a master's degree in administration.

In the archdiocese, Sister Christa ministered as a teacher at Oldenburg Academy in Oldenburg, where she later served as principal, and at the former St. Mary Academy in Indianapolis. She also



Sr. Carol Slinger, O.S.F.



Sr. Melanie Bair, O.S.F.



Sr. Marjorie English, O.S.F.



Sr. Christa Franzer, O.S.F.



Sr. Annette Grisley, O.S.F.



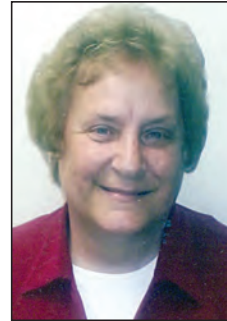
Sr. Maureen Irvin, O.S.F.



Sr. Joanita Koors, O.S.F.



Sr. Charity Kraeszig, O.S.F.



Sr. Janet Linz, O.S.F.



Sr. Jane McConnell, O.S.F.



Sr. Marie Nett, O.S.F.

served as director of human resources and vice-president of mission effectiveness at Marian University in Indianapolis.

At the motherhouse, Sister Christa served two terms as councilor on the Leadership Team in Oldenburg; from 1994-2000 and from 2006-2012.

She currently ministers as finance assistant at the motherhouse and as institutional research assistant at Marian University.

• **Sister Annette Grisley**, a native of Logansport, Ind., entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University with a bachelor's degree in education, from Xavier University in Cincinnati with a master's degree in education, and from St. Mary University in Winona, Minn., with a master's degree in pastoral ministry.

In the archdiocese, Sister Annette ministered as a teacher at the former St. Charles School in Charlestown; the former Sacred Heart School in Clinton; and St. Elizabeth Ann Seton School and the former Holy Family School in Richmond.

She currently serves in music ministry and as a pastoral associate in Ohio.

• **Sister Maureen (formerly Colene) Irvin**, a native Bloomington, Ill., entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University with a bachelor's degree in history, and from St. Louis University with a master's degree in history.

Sister Maureen has ministered as a teacher in Missouri and Ohio, and as justice and peace coordinator with the Hospital Sisters of St. Francis in Illinois.

At the motherhouse, she served as director of vocations and was elected a councilor to the Leadership Team

Sister Maureen currently ministers at the motherhouse in her elected role as congregational minister.

• **Sister Joanita Koors**, a native of Greensburg, entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University in Indianapolis with a degree in elementary education, from Clarke College in Dubuque, Iowa, with a master's in elementary education, and earned a

certification in elementary education administration and supervision from Indiana University Southeast.

In the archdiocese, Sister Joanita ministered as a teacher in Indianapolis at St. Michael the Archangel School and the former St. Gabriel the Archangel School; Our Lady of Perpetual Help School and the former St. Mary School, both in New Albany; the former St. Mary School in Lanesville; and St. Elizabeth Ann Seton School in Richmond. She also ministered as principal at St. Mary School in North Vernon.

Sister Joanita also ministered as a teacher in the Diocese of Evansville.

She is currently ministering at the motherhouse in the elected position of councilor on the Leadership Team.

• **Sister Charity Kraeszig**, a native of Indianapolis, entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University in Indianapolis with a bachelor's degree in religious education, from Butler University in Indianapolis with a master's degree in education, and received a license in library/audio visuals from Indiana University-Purdue University Indianapolis in Indianapolis.

In the archdiocese, Sister Charity ministered as librarian at Cardinal Ritter Jr./Sr. High School and Marian University, both in Indianapolis, and at Oldenburg Academy in Oldenburg.

She also ministered as a teacher in Illinois, Michigan and Ohio.

Sister Charity currently ministers as a librarian at the Batesville Memorial Public Library in Batesville, and also serves as part-time phone operator and receptionist at the motherhouse.

• **Sister Janet Linz**, a native of Cincinnati, Ohio, entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University with a bachelor's degree in education, and from Miami University in Ohio with a master's of arts degree.

In the archdiocese, Sister Janet ministered as a teacher at St. Louis School in Batesville, and St. Michael the Archangel School in Indianapolis.

She also ministered as a teacher and

principal in the Diocese of Evansville, and as a teacher in Missouri and Ohio.

Sister Janet currently ministers with the Intervention Program at Purcell Marian High School in Ohio.

• **Sister Jane McConnell**, a native of Princeton, Ind., entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University in Indianapolis with a degree in elementary education; Creighton University in Omaha, Neb., with a degree in Christian spirituality and theology; and St. Bonaventure University in Allegheny, N.Y., with a degree in Franciscan studies.

In the archdiocese, she ministered as a teacher at the former St. Gabriel the Archangel School in Indianapolis, and the former Holy Family School in Oldenburg.

At the motherhouse, Sister Jane ministered as director of novices.

She also ministered as a teacher, director of religious education, pastoral associate and hospital chaplain in the Diocese of Evansville.

Sister Jane currently ministers as director of mission integration at St. Mary's Medical Center in Evansville, Ind.

• **Sister Marie (formerly Paul Mary) Nett**, a native of St. Louis, entered the order in 1965 and professed final vows on Aug. 12, 1973.

She graduated from Marian University with a bachelor's degree in religious education, and from Seattle University in Seattle with a master's degree in ministry.

In the archdiocese, Sister Marie ministered as a teacher at Our Lady of Lourdes School in Indianapolis; served in parish ministry at St. Joseph Parish in Indianapolis; and lived for a while as a hermit and caretaker in Bristow.

She also served as pastoral minister in the Diocese of Evansville and in Illinois, Kentucky and Ohio, and as a teacher in Missouri.

At the motherhouse, Sister Marie ministered as a sacristan, and as a gardener at the sisters' Michaela Farm.

She currently ministers as assistant gardener at Michaela Farm, and serves part time as chanter and organist in the motherhouse chapel. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Home Improvement

A-QUALITY CONSTRUCTION: Masonry-Chimneys cleaned and inspected \$100.00. **FENCING:** Chain/Wood. **CARPENTRY/ROOFING.** Call 357-3669. **ELECTRICIAN/New and repair FURNACE SPECIALIST.** Little Flower-Parishioners. Family owned 357-3001.

Vacation Rental

Beach Front Condo. Ormond Beach, FL. 2BR/2BA. Patio with walkout to pool/beach. No pets. Open now until 2/1/2016. Call 317-752-9406 for more info.

Home Improvement

KELLY'S GUTTER SERVICE
Gutter Cleaning Only
Free Estimates
317-862-9377

D & S ROOFING
24-hour service!
Rubber, torch downs, hot tar roofs, re-roof and tearoffs.
• Any large or small repairs
• Wind or hail damage repairs
Call Dale for free estimates!
317-357-4341
Licensed • Bonded • Insured
33 years experience • References available

Ministry

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/layministry

ARCHDIOCESE OF INDIANAPOLIS
UNIVERSITY OF NOTRE DAME
CDU

Vacation Rental

BEACHFRONT CONDO, Maderia Beach, FL., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

For Sale

2 Mausoleum Crypts side by side, located in Calvary Cemetery & Mausoleum Building #2. Corridor C left 1315 Tier D. Includes lettering, open and closing costs have not been paid. email Chris at cbunderwood38@msn.com. \$13,000 obo.

FESTIVAL

continued from page 1

and do that. This festival is just an expression of that [coming together].”

Interaction was encouraged at the four-hour festival, which included 80 tents representing different religions, churches, organizations and societies, as well as food, merchandise vendors and a performance stage.

The Archdiocese of Indianapolis offered information and interaction at three of those tents.

“The archdiocese always needs to be in the midst of [interreligious efforts],” said Father Rick Ginther, director of the archdiocesan Office of Ecumenism and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute. “It was *‘Nostra Aetate’* [the Second Vatican Council’s “Declaration on the Relation of the Church with Non-Christian Religions”] that broke this open for the world religions to be able to start to talk to each other.”

The goal of the archdiocesan presence at the festival, said Father Ginther, was “to show three different aspects of Catholicism: our charitable outreach, how we reach out to other religions, and how we worship.”

At that moment in the interview, passersby stopped by the tent of the Office of Ecumenism. Father Ginther greeted them warmly, chatted with them, gave them some material and shook their hands before they left.

“Most people who stop by are curious,” he explained afterward. “Many of them are shy and don’t know what to ask. I start by asking them what their religious background is, if they have a faith. That [helps] them to interact.”

At the ecumenism tent, rosary rings were available for the taking. Andrew Motyka, who was working at the archdiocesan tent next to Father

Ginther’s, said the rosary rings were popular.

“The most interesting things we’ve been answering are questions about the rosary rings,” said Motyka, archdiocesan director of liturgical music and cathedral music. “People had never seen those. The rosary seems to be something people connect to whether they’re Catholic or not. It has its own cultural identity, so to have these rings to give out and say, ‘Hey, here’s another way to pray,’ has been a nice connection point with people.”

In the archdiocesan Office of Worship tent where Motyka stood, several sacramentals and items used during Mass adorned the table, including a crucifix, unconsecrated hosts and wine, candles, oil and other items.

“People have a lot of questions about the sacraments because frequently the only time they come to a Catholic church is for a baptism or a wedding,” he said. “So they might not realize exactly what’s going on, and there’s not time at that point to teach about it. I’m glad to be able to answer some questions and have a connecting point to be able to talk to people.”

Deacon Ronald Pirau found himself also clarifying misconceptions at the Catholic Charities tent.

“There were some folks here talking about some ministries at a [Catholic] church in their neighborhood, like a soup kitchen,” he recalled. “They thought that was what Catholic Charities did. I find a lot of people think that the face of Catholic Charities is all the things going on in the parish. But it’s good that people recognize good works.”

A running theme in this year’s Festival of Faiths was how various religions celebrate weddings. Demonstrations of Jewish, pagan and Sikh ceremonies were held during the afternoon.

“When you boil it down, our weddings are pretty simple,” said Father Ginther of Catholic wedding ceremonies. “It’s



The St. Rita Parish Gospel Choir of St. Rita Parish in Indianapolis shares the stage with internationally known singer Anita Lerche during a performance at the Festival of Faiths on Aug. 30. (Photos by Natalie Hoefler)

two rings, a vow formula, two witnesses and a priest. It’s much simpler than going to a Jewish wedding where there’s the breaking of the glass.

“Other cultures that are Catholic, you see a lot of things added like the lasso and coins with the Filipinos and Hispanics [ceremonies], but the Anglos are pretty sober,” he added with a smile.

The existence of weddings and marriage are one of many commonalities among people of different religions.

“We’re all parents and grandparents,” said Maria Pimentel-Gannon, a CIC board member and member of St. Monica Parish in Indianapolis. “We all have parents and children. We all want the same things—peace, food on our table, employment and to be a contributing member of society.”

“Even though some may be at different ends of the [religious] spectrum, there [must be] respect and a willingness to try to understand, talk and dialogue. Dialogue is the way to peace.”

(For more information on the Center for Interfaith Cooperation, log on to www.centerforinterfaithcooperation.org.) †



A member of Ballet Folklorica Mosaicos dances a traditional wedding dance of the Mexican state of Veracruz during the Festival of Faiths on Aug. 30.

What was in the news on Sept. 10, 1965? The pope to visit the United Nations, sympathy for flood victims and a prediction for a long council session

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Sept. 10, 1965, issue of *The Criterion*:

- **Pope Paul VI to visit UN on October 4 in appeal for peace**
“VATICAN CITY—Pope Paul VI will go to the United Nations on Monday, Oct. 4, to make a personal appeal for world peace, the Vatican announced on Wednesday. Observers stated that the current hostilities in Pakistan have heightened the pontiff’s concern, and prompted his decision to make an historic visit to UN headquarters in New York. The pope’s visit will mark the first time that a Roman pontiff has set foot in the Western Hemisphere in the 2,000-year history of the papacy.”
- **Weeping pope tours flood area**
“PRIMA PORTA, Italy—His face bathed in tears and sweat, his slippers covered with mud, the Bishop of Rome moved about in the midst of the flood-victimized people here, extending his compassion and blessing. There has been no scene quite like this since Pope Pius XII walked through the bombed rubble of the San Lorenzo district of Rome during the Second World War.”
- **Pope again asks prayer for council**
- **Bequests total \$60,000**
- **Catholic position on birth control**
- **Catholics and Lutherans hold ecumenical meeting in France**
- **Vernacular poses mission problem**
- **Display fashion for nuns**
- **Pope pays tribute to U.S. seminaries**
- **Koreans baptized in group rite**
- **Clergy ‘conversation day’**
- **Aids in teaching social doctrine**
- **First Communion at age 100**

- **Rome cites role of contemplation**
- **Hymns are revised in Marian novena**
- **Stillman given Newman Award**
- **LBJ hails ‘Youth Week’**
- **Widower, 60, set to join 2 sons in Benedictine abbey**
- **Cites need for dignity in liturgical art**
- **New Basilica doors installed**
- **S. Dakota priest heads liturgy body**
- **School integration target date set**
- **Work seen progressing on plan for ‘Liturgical Common Market’**
- **Radiation center on ND campus**
- **Parish concelebration allowed in Paris**
- **Attacks on Catholics, Church grow in Mexico**
- **Predicts council may not end until Easter**

“NEW YORK—The fourth session of the Vatican council, which begins September 14, may last until Easter, April 10, 1966, Bishop Ernest J. Primeau of Manchester, N.H. said here. ... Bishop Primeau said the pope’s sacristan, Bishop Pietro van Lierde, thought the fourth session would be the last, ‘but it would have two parts,’ with a recess for Christmas. ‘My own mind is that we have such an enormous work to do that it very well may last these two parts of the next session,’ Bishop Primeau said, ‘particularly since four of the constitutions are to be discussed for the first time, and we have found that the gestation period of any schema is two sessions, up to now. Now we are being asked to do four of them in one session.’”

- **Council Box Score**
- **Peru institution to benefit from project at ND**

(Read all of these stories from our Sept. 10, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †

In the HEART OF GOD, the MYSTERY OF FAITH, ALL are a PART OF the BODY OF CHRIST

UNITED CATHOLIC APPEAL *Christ Our Hope*

SPRED (Special Religious Development) is part of a three-pronged approach to evangelization and catechesis for and with persons who have special needs. In fellowship, we see God’s face and each can grow in His love.

Ten parishes with 14 groups are currently participating in SPRED throughout the Archdiocese, and more than 75 friends participate in the program.

The UCA Ministry Minute



Scan the QR code to watch a one-minute video on the role of SPRED in Church ministry.



www.archindy.org/UCA